

U.S. Supreme Court Ponders Sodomy

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April Book Review

*Disabled
Women Tackle
Tough Issues*

*Gay Men on
Romance and
Ruin*

*Older Women:
Lives and
Lessons*



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Ruling expected by July

Supreme Court Hears Georgia Sodomy Case

By Denise Sudell

WASHINGTON, DC — Does the fundamental constitutional right to privacy include the right of adult lesbians and gay men to engage in consensual oral and anal sex in private?

No, Georgia Assistant Attorney General Michael B. Hobbs told the Supreme Court March 31, the Constitution does not protect "irresponsible liaisons outside the bonds of marriage," whether gay or straight.

Yes, Harvard Law School professor and constitutional scholar Laurence Tribe told the Court. To hold otherwise would be to grant the state "the unquestioned authority of Big Brother to regiment every detail of intimate life in the home."

The Court will decide the issue for the first time in the case of *Bowers v. Hardwick*. Michael Hardwick, an Atlanta gay man, is challenging the constitutionality of a Georgia law which makes "sodomy" a felony punishable by up to twenty years in prison. The law defines "sodomy" as "any sexual act involving the sex organs of one person and the mouth or anus of another."

Hardwick sued the state and its attorney general, Michael Bowers, in 1982 after he was arrested in his own bedroom by a police officer who came to Hardwick's home to serve him with a warrant for drinking in public. The officer was let in by Hardwick's housemate, went into Hardwick's bedroom, and found him having sex with another man. Although charges against Hardwick were later dropped, under the law the state has four years after the arrest to change its mind and press charges. Hardwick will therefore face the threat of prosecution until August of this year.

A Federal District Court in Atlanta rejected Hardwick's claim that the arrest violated his right to privacy, and threw out his suit without a trial.

The Federal Appeals Court for the Eleventh Circuit, however, reversed that decision and held that the fundamental right of privacy did include the right to engage in the sexual activities banned by the law.

Because the law affected this fundamental constitutional right, the court held, Georgia could not

enforce the law unless the state could prove, at trial, that the law served a "compelling state interest" — a rigorous legal standard which is difficult to meet. The Appeals Court ordered that the case be sent back to the District Court for trial.

The state petitioned the Supreme Court to review this decision, claiming that the law affected no fundamental constitutional right and therefore, under previous Supreme Court decisions, it could not be struck down unless a challenging party proved that the law bears no rational relationship to any legitimate state interest.

But Tribe, representing Hardwick before the Supreme Court at the March 31 argument, told the Court that if it approved such a standard, it was in effect permitting the state to "refuse to advance a reason" for imposing its legislators' definition of morality on the rest of the state's citizens. "We champion the principle of limited government," Tribe told the Court.

In an obvious reference to AIDS, Justice Sandra Day O'Connor asked Tribe whether a state's

explanation that it wished to "deter the spread of communicable disease" would be sufficient to support the law. Because the Court had not yet ruled on the proper legal standard to be applied to the Georgia law, Tribe said, "We don't even reach that issue." However, he pointed to an amicus curiae, or "friend of the court" brief submitted by the American Psychological Association and the American Public Health Association, which argued that the law was "counterproductive to public health goals" by making patients reluctant to admit that they had engaged in gay sex, for fear of prosecution.

Hobbs, representing the state, argued that the constitutional right to privacy protects only "marriage, the family, procreation, child rearing, and child education," concepts which he said are "rooted in the history and traditions of our nation." But, Hobbs said, "Homosexual sodomy has never, in our heritage, held a place."

The Constitution "is not an instrument for changing the social order," Hobbs argued. He warned the Court that if it applied the right of privacy to extra-marital sex, it would be opening up a "Pandora's Box," and would "soon be confronted [with arguments for the legalization of] polygamy, same-sex marriage, consensual incest, adultery, prostitution, bigamy, and the personal possession in private of illegal drugs."

But Tribe reminded the Court that concepts of morality change over time, and that interracial marriage had once been con-

sidered immoral *per se*. However, in 1967, the Court struck down a Virginia law banning interracial marriage, after most other states that had once banned such marriages decriminalized the practice. Tribe pointed out that 26 states have decriminalized private, consensual homosexual acts. "The Constitution's role is not to freeze an historical vision in place," he said.

Justice William Rehnquist echoed Hobb's earlier argument and asked Tribe if Tribe's definition of privacy would prevent states from banning consensual incest.

Tribe responded that the states would still have the right to regulate inherently exploitative relationships. "States can assume that in certain relationships, such as the relationship between an employer and employee, because of the power structure, consent is questionable. That situation is not present here," he added.

After the argument, Tribe declined to speculate on how the court would rule on the case. However, he told reporters that at this stage of the lawsuit, the Court is not deciding on whether or not to strike down the law. Rather, it is deciding what legal standard the state is required to meet in order to justify passing such a law. If the Court rules for Hardwick, Tribe said, it will send the case back to a lower court to give the state an opportunity to prove that the law meets the appropriate standard.

Hobbs failed to appear at the post-argument press conference.

A decision in the case is expected by July.

City Officials Withdraw Cambridge AIDS Policy

By Kim Westheimer

CAMBRIDGE, MA — Questions about the legality of a recently instated AIDS policy for city employees (See *GCN*, Vol. 13, No. 33) have resulted in its withdrawal. If the policy is deemed illegal, similar policies in effect for the Cambridge and Boston School Departments may also be revoked.

The policy, which was adopted on February 28, required city employees with AIDS to inform their department heads upon diagnosis. The city manager, the city health commissioner and a group of physicians chosen by the health commissioner would then review the situation. It would be up to the health commissioner to decide if the person with AIDS could remain employed by the city and under what conditions.

Cambridge city Manager Robert Healy, who had originally introduced the policy, apparently revoked it after hearing concerns from the Cambridge Human Rights Commission, the Massachusetts Commission Against Discrimination (MCAD), the Cambridge Commission on Handicapped Persons and lesbians and gay men. According to members of these groups, because the policy treats employees with AIDS differently than those with other illnesses, it may violate city and state laws which protect the civil rights of people with handicaps. Healy did not return *GCN*'s calls.

Commissioner Kathleen Allen of MCAD's AIDS task force told *GCN* MCAD wrote a letter to Healy stating that, "We were concerned [about the policy] and wanted to meet and discuss the specific terms of the policy." That concern, Allen told *GCN*, was based on "our position that [state] handicapped law does not permit a singling out of any kind of disease

if it fits within the handicapped guidelines. Exceptions are highly contagious diseases and this [AIDS] does not fit into this category and should be treated like other diseases."

Sarah Wunsch, executive director of the Cambridge Human Rights Commission, expressed similar concerns. The Human Rights Commission and MCAD have been asked by Healy to help formulate a new policy. Asked what might be contained in such a policy, Wunsch said, "The underlying concept in light of medical evidence is that we have to develop a policy which treats this illness like other illnesses that have the same characteristics. The state has developed a policy stressing education. That's what is needed here."

Controversy regarding the city policy has led MCAD and Gay and Lesbian Advocates and Defenders (GLAD) to challenge the Cambridge School system's AIDS policy, which is virtually identical to the city policy. "I don't think there's any need for a specific policy [for AIDS]," said Kevin Cathcart, GLAD's executive director. "What is necessary is a willingness to do in-house education. A lot of teenagers are at risk [for AIDS]. No one is talking to them about needles or sex, let alone gay sex." Cambridge School Committee members did not return *GCN*'s calls regarding the school policy which they adopted in November of 1985.

The AIDS policy for Boston's public schools, enacted in October 1985, is similar to that of the Cambridge schools. It was recently reviewed by MCAD and the School Committee's affirmative action department, both of which recommended changes in the policy that are currently being considered by

the Superintendent of Schools, Laval Wilson. According to Barbara Fields, affirmative action officer for the School Committee, the

Continued on page 3

Up against homophobes and the real estate lobby

N.Y. Activists Fight Eviction of PWA's Survivor

By Bruce-Michael Gelbert

NEW YORK — More than 200 lesbian, gay and housing activists rallied in the Chelsea section of Manhattan on March 29, in protest of eviction proceedings against a gay man whose lover recently died of AIDS. The afternoon action was organized by the Chelsea AIDS Committee on behalf of Michael Brown, lover of the late Robert Hayes, and took place on West and 22nd Street where Hayes and Brown had shared a rent-stabilized apartment for eight years. Brown's name was not on the lease.

In December of last year, Acting State Supreme Court Justice Helen Freedman ruled against Brown, in favor of landlord Bruce Kafenbaum. However, according to rally organizer and openly gay Chelsea District leader Tom Duane, eviction of Brown is currently stayed pending reconsideration of that decision. Brown's legal aide, Russell Pearce, has asked Freedman to declare Brown Hayes' surviving spouse, so that he could be protected under an emergency order forbidding evictions of spouses and family members of deceased tenants. The emergency order was issued by the

State Division of Housing and Community Renewal. It temporarily blocks a November, 1985 ruling by the state court of appeals that relatives of a deceased tenant do not have the right to renew a lease.

Duane announced to demonstrators on March 29 that an anti-eviction contingent has been formed. Should Freedman uphold her ruling for landlord Kafenbaum, the contingent "will stand outside the building and not let the marshal go in to evict Michael Brown."

Most speakers at the rally addressed both discrimination against lesbians and gay men and the lack of rights for tenants in general. State Assemblyman Richard N. Gottfried told protesters that "apartments have to provide housing, not profits," but that "we're up against anti-AIDS propaganda... anti-gay propaganda [and] the political power of the real estate lobby." He asserted that the Legislature not only has to protect the rights of families, but to broaden its definition of family. State Senator Franz S. Leichter called landlords "heartless individuals" and Coalition for Les-

bian and Gay Rights (CLGR) spokesperson Eleanor Cooper declared, "When greed is a dominant motive in the city... people lose their homes."

Jane Wood, who heads the Chelsea Coalition for Housing, noted that when her group "organized this building, Robert Hayes was one of the best fighters" and urged, "in memory of Robert Hayes, go out and picket his landlord." Openly gay State Committee Member David Rothenberg, former candidate for a New York City Council position, called landlords "profiteers [who] create a condition where people are expendable." CLGR spokesperson Andy Humm stated, "There is no housing policy in this city, other than... survival of the greediest."

Demonstrators chanted, "Stop AIDS evictions, save our homes," and carried signs that read, "Leases for life partners," "Save Survivors' Homes," and "Humanize Landlords." Duane announced that the Chelsea AIDS Committee was prepared to organize other such actions if necessary.

News Notes

quote of the week

"One woman, Anita Bryant, courageously stood up in Dade County, Florida in 1977 against the effort to force Christian schools to hire homosexuals as teachers. She won that battle.

"But the homosexuals determined to win the next battle. With fierce and vicious tenacity, they set out to destroy her professional career, her family and her very life. In all my life, I had never seen such meanness and cruelty.

"I stood with her — as did many others — in the Dade County campaign. But, what a price she has paid for standing up for Christ, the Christian family and traditional values.

"Little did I know then, that I was the next target of the militant homosexual community in America." —*The Reverend Jerry Falwell, avowed opponent of lesbian and gay liberation, in a fundraising letter to his flock.*

LYNCHBURG, VA — Citing a "nationally organized conspiracy of "militant gays" who "have abused our toll-free counseling lines," on April 5 Falwell discontinued the toll-free line for his televised *Old Time Gospel Hour*. In the above letter, he asked for donations to offset debts incurred because of the "harassment."

He estimates losses due to "harassment" calls at one dollar per call, or almost one million dollars. He further claims another \$600,000 loss because of the "estimated 50,000 sets of Bibles and Christian materials ordered by gays and other opponents of Jerry Falwell."

Falwell claims the FBI is investigating the calls on the toll-free lines, and that he has given the Bureau "permission" to prosecute.

Although the *Old Time Gospel Hour* no longer has a toll-free number, the gay and lesbian community can still reach out to Jerry in his hour of need. The Liberty Federation (formerly the Moral Majority) and Liberty Baptist College, both Falwell groups, can be reached without cost to the caller. The first can be reached at 1-800-826-1234, while the second can be reached at 1-800-522-6225. The *Old Time Gospel Hour* now can be reached, at the caller's expense, at 1-804-847-2000.

— Marcos Bisticas-Cocoves

for women in search of affinity groups...

CAMBRIDGE, MA — Women interested in joining an affinity group can come to the Cambridge Women's Center, 46 Pleasant Street, on Monday, April 7 at 7 p.m. for a meeting of the Feminist Cluster.

The Feminist Cluster is a group of women, primarily lesbians, committed to direct action. The Cluster focuses on fighting military intervention and violence against women from an anti-racist, anti-heterosexist perspective.

The Cluster serves as a network for women's affinity groups. Affinity groups generally consist of five to ten women who support each other in political action.

"Unaffinned" women who can't make the April 7 meeting can attend another meeting on April 29, same time, same place. There will also be a full cluster meeting April 29 at 7:30 p.m.

— Kim Westheimer

lesbian, gay, and bisexual people of color conference

ITHACA NY — Gays, Bisexuals and Lesbians of Color (GBLOC) at Cornell University will host the first northeastern Lesbian, Gay and Bisexual People of Color Conference April 11-13 on the Cornell campus.

The organizers write that "Our major goal in organizing this conference is to reduce feelings of alienation and isolation that many gay and lesbian people of color experience as a result of being asked to choose between our sexual identities and our ethnic/cultural backgrounds."

Speakers include Joe Beam, editor of *In the Life: A Black Gay Male Anthology*; Gil Gerald, of the National Coalition of Black Lesbians and Gays; community organizer and educator Don Kao; community activist Margarita Lopez; Black lesbian feminist activist and writer Barbara Smith; and socialist feminist lesbian and educator Merle Woo.

The conference is open to all people, regardless of race or sexual orientation. There is a conference registration fee of \$5-15, sliding scale, which includes lunch and dinner on the 12th and brunch on the 13th. However, no one will be turned away due to inability to pay. For more information, call GBLOC at (607)255-8626, or write them at 535 Willard Straight Hall, Cornell University, Ithaca, NY 14850.

mexican gay and lesbian group forms

MEXICO CITY — Last September's devastating earthquake resulted in the destruction of a number of the city's gay bars and baths, many of which had been located in the heavily-damaged downtown area. In addition, sensationalistic coverage of AIDS in the mass media continues to subject gays to scapegoating. Calamo, a new group formed shortly before the earthquake, is now attempting to address these and other issues in the gay and lesbian community here, after a lengthy period of movement disorganization marked by the collapse of Grupo Lambda de Liberacion Homosexual nearly two years ago.

Calamo, named for Walt Whitman's poem "Calamus" from *Leaves of Grass*, was formed in July, 1985, and held its first conference at the end of February. Unlike some previous gay organizations that were primarily political in nature, Calamo has been structured as an *asociacion civil*, similar to a non-profit corporation in the United States. According to founder Arturo Vazquez, the group will work to build the gay and lesbian community by providing legal, medical and counseling services, as well as by providing a cultural and educational forum. "The general aim," stated Vazquez, "is oriented towards the opening of alternative spaces, to fill an emptiness that denies our identity and makes us an object of social intolerance."

Calamo desperately seeks financial and other support from the international gay and lesbian community. Letters can be sent to: Calamo, Espacios y Alternativas Comunitarias, A.C., Culiacan #118, 3er Piso, Col. Hipodromo Condesa, Mexico, D.F., Mexico.

—John Kyper



Take Back the Night march, Boston, 1981.

cambridge women to take back the night

CAMBRIDGE, MA—A fifth annual Take Back the Night March and Rally will be held here on Thursday, April 10. The rally and march, which are organized by the Radcliffe Union of Students (RUS), protests violence against women.

The rally will begin at 8 p.m. on the steps of Memorial Church in Harvard Yard. Speakers at the rally will include Black lesbian activist Angela Bowen; Jennifer Jackman, president of Boston NOW; biologist and feminist critic Ruth Hubbard; and Lorelee Stewart, president of the Harvard/Radcliffe Gay and Lesbian Student Association. The rally will be sign language interpreted. The march will follow the rally, and the march route is wheelchair accessible. Women and men are welcome to march and rally.

Throughout the week of April 7, the Harvard/Radcliffe Women's Center will sponsor a number of events on campus. On Monday, April 7, the film "Rape Culture" will be shown in Emerson Hall 105. On the 8th, Margaret Miles will speak on violence against women in Christianity and secular culture. On the 9th, Emerge: A Men's Counseling Service on Domestic Violence will conduct a workshop for women and men in Emerson Hall 305.

For more information, contact RUS secretary Linda Garber and (617) 661-7038, or leave a message at the RUS office, (617) 495-8102.

—Marcos Bisticas-Cocoves

aquaintance rape

SEATTLE — A new film entitled *Rethinking Rape*, produced by Jeanne LePage, examines the prevalence of acquaintance rape. "In more than two-thirds of reported rapes, the rapist is someone the woman knows — a boyfriend, neighbor, family friend," LePage told the *National NOW Times*.

Incidents of acquaintance rape are frequently not reported to police or even talked about, according to LePage, because the woman often feels as if "she set herself up." This is intensified if the assailant was someone she had trusted and with whom she may have willingly had a sexual relationship.

The film was commissioned by the Stanford Rape Education Project and is available for purchase or rental from Film Distribution Center, 1208 Industry Drive, Seattle, WA 98188, (206) 575-1575.

—Kim Westheimer

resolution honoring gay activist blocked

ALBANY, NY — State Senator John J. Marchi (R-Staten Island) has blocked a resolution to honor gay activist and aide to Governor Mario Cuomo, Peter Vogel, who recently died of AIDS. Marchi chairs the Senate Finance Committee, which approves legislative resolutions. On March 24, he sent a letter to New York newspapers, saying he opposed the March 12 resolution introduced by State Senate Minority Leader Manfred Ohrenstein (D-Manhattan), because, "We pass resolutions...for revered Presidents, statesmen, and other Greats, not for their bedroom capabilities but rather for the positive aspects of their lives."

Marchi's letter further stated that Ohrenstein's resolution ascribed to Vogel "initiatives prohibited by the Penal Law" of the state, which he claimed "forbids...offenses including sodomy." The state sodomy statute was declared unconstitutional by the State Court of Appeals in 1980.

The resolution mentions Vogel's "life partner, Don Castellanos," and says that "AIDS...tragically shortened [Vogel's] life." It also lists Vogel's achievements and associations, including his work as vice-chair of the New York State Advisory Council on AIDS; chair of the Governor's Task Force on Gay Concerns; co-chair of the Board of Directors of the National Association of Gay and Lesbian Democratic Clubs; and active member of New York Lesbian and Gay Synagogue, Congregation Beth Simchat Torah.

According to a government source who did not wish to be identified, it would take action on the part of Senate Majority Leader Warren M. Anderson (R-Bingamton) to release the resolution from Marchi's committee.

—Bruce-Michael Gelbert

misogynous u.s. police attack british activists

CAMBRIDGE, England — Four women here have accused U.S. Security Police of assaulting them last December, according to *Peace News*. The women were distributing leaflets in the U.S. Air Force Base in Mildenhall.

According to an account by one of the women, the four activists had illegally entered the air force office when they were confronted by approximately ten officers who "came leaping across tables, screaming. [An] officer screamed at [one woman] to keep her legs apart and kicked her in the crotch calling her a 'fucking cunt.'"

The case is under investigation by British police.

—Kim Westheimer

lesbian survivor of rape harassed again

BOSTON — A lesbian who has survived rape twice has been subject to further harassment, apparently from the man she has accused of raping her.

On March 7, James Roberts was found not-guilty of raping Michelle, a lesbian who has asked to remain anonymous. (See GCN, Vol. 13, No. 35.) According to Michelle, Roberts physically and sexually assaulted her three days after the verdict was rendered.

In the most recent development, on March 18 a rock with a note attached to it was thrown through a window of the apartment in which Michelle was living. The typed note said, in part, "You will pay for what you've done to me... I'm watching you Michelle. You're a fucking dyke... Dykes will die... James... I'll be in touch."

Police officers investigating the case have asked Michelle to take a polygraph test to determine whether Roberts should be arrested. If she passes the test, they will attempt to apprehend him immediately and send the case before a grand jury. If she fails the test or refuses to take the test, they will send the case before a grand jury who will decide whether there is enough evidence to have Roberts arrested.

Michelle told GCN one of the officers working on the case told her that she could be arrested for making a false accusation if she failed such a polygraph test and if Roberts passed it. When questioned by GCN, a police investigator has denied that charge.

A polygraph test given to Roberts was a key piece of evidence in his defense at the trial for the original rape charge. An examiner who gave Roberts a polygraph test testified that Roberts was telling the truth when he responded negatively to the question, "Did you have sexual intercourse with Michelle?"

Regulations for use of polygraph tests in police investigations and in court rooms are controversial and vary from state to state. Recently, the American Psychological Association unanimously adopted a resolution which stated that there is insufficient scientific evidence to prove the accuracy of polygraph tests. The American Polygraph Association claims polygraph tests are accurate more than 90 percent of the time. In Massachusetts, polygraphs can be used as courtroom evidence only if a defendant passes the test. In other states polygraph tests can be used for police investigations, but not as evidence in court.

—Kim Westheimer

Boston sit-in closes down I.R.S.

1000 Demonstrate against U.S. Aid to Contras

By Kim Westheimer

BOSTON — Nearly 1000 people demonstrated here, March 31, against aid to the Contra war against the Nicaraguan government. As a legal picket circled in front of the JFK federal building, approximately 80 people staged a sit-in at the doors of the Internal Revenue Service (IRS) inside the building, virtually closing down the office from 2:30 p.m. to 6 p.m. The demonstration was organized in response to a vote by the U.S. Senate on March 28 to

send 100 million dollars in aid to the Contras, including 75 million dollars for overt military aid.

At the onset of the sit-in, approximately two dozen protesters were dragged out of the building by Boston Police officers for refusing to allow people access to the IRS. A number of demonstrators complained police were particularly violent. Lesbian activist Vicki Dow told *GCN* an officer grabbed her by the hair and began dragging her without warning and without

asking if she would walk. After protesters yelled at him to let her go, Dow said he dragged her by the collar down a flight of stairs. "Lesbians are often singled out in these events [and treated violently] because of homophobic police officers," said Dow. "We threaten their macho image."

Protesters remaining at the IRS office gave a variety of reasons for their opposition to U.S. Contra aid. "I'm here as a lesbian and a feminist," said Pam Bemis. "Because the same mentality that oppresses lesbians, gay men and women in this country is the mentality at work oppressing the people in Nicaragua and I won't stand for it." A Dorchester woman said she was there for the children of Dorchester. She informed the crowd that during the Viet Nam War, not one Dorchester resident was drafted because so many unemployed young men volunteered for the military as the only available means of making a living. She said she was protesting U.S. involvement in Nicaragua to prevent economic oppression from leading young men into war in Central America.

At 4 p.m. approximately thirty demonstrators blocked the only entrance to the JFK, at which time officials decided to prohibit anyone from entering the building. Protesters voluntarily left the building shortly after 7 p.m.

While none of the sit-in participants was arrested, three peo-



Sit-in at I.R.S. office, Boston, March 31.



Reagan's dirty laundry on display, Boston demo against Contra aid, March 31.

Paul E. McLaughlin

SAN FRANCISCO — Paul Edward McLaughlin, 38, a gay man and scholar of history, died March 28 here of AIDS-related causes. Born in Fall River, Mass., and a longtime resident of Cambridge, Mass., he moved to San Francisco in November of last year.

McLaughlin's historical work focussed on the development of existential Marxist philosophy and contemporary neo-Hegelian schools of thought. In addition, he worked at WGBH-TV and at the Word Processors Center at Massachusetts Institute of Technology School of Engineering. In recent years, he was self-employed as a word-processor and text editor.

A committed scholar, McLaughlin's friends also

knew him as a supporter of the Boston chapter of Dignity, an artist, bird watcher, and an enthusiastic fan of rock music and the Boston Celtics.

He leaves his father and stepmother, Frank J. and Florence (Hufnagel) McLaughlin; two brothers, Jeffrey F. and Jon B. McLaughlin; a sister, Donnell Lovell; two nieces and a nephew.

The funeral will be private. A memorial mass was said in St. Catherine's Church, Warwick, R.I., on March 29. A memorial service was held in San Francisco on March 30.

Donations in Paul McLaughlin's name may be made to the AIDS Action Committee, 661 Boylston, Boston, MA 02116.

Cambridge

Continued from page 1

changes were proposed because, "At that time [of the policy's development] the focus was on assisting employees and dealing with hysterical parents. We're moving now to deal with the 504 [state handicapped law] aspect of it and how we can most assist employees."

While Fields does not want to publicize the specifics of the newly proposed policy because it is under review, she divulged some general ways in which the new policy differed from the old. Most of the changes, said Fields, addressed protections available for employees with AIDS, including duration of medical leave. "504 states that you will provide reasonable accommodations [to a handicapped employee] if it does not bring undue hardship on the system," said Fields. "We don't know what the impact [of providing extended medical leave for employees with AIDS] could be." When asked why, given the pro-

tections of 504, any AIDS policy is necessary, Fields said, "The school department finds itself in a precarious situation [having to deal with] concerns expressed by parents. We're trying to find a balance of addressing the concerns of parents and the rights of employees." AIDS, insisted Fields, is different from many other diseases because it can be "contracted at different stages."

Cathcart of GLAD maintains that since AIDS can only be contracted through certain kinds of sexual contact and through blood exchange due to IV drug use or blood transfusions, school policies which single out AIDS from other diseases are unnecessary and potentially illegal. "If it's not stopped here, what other towns are going to do this?" asked Cathcart. "It's important that Cambridge and Boston not get away with this so we don't see similar policies put into effect elsewhere."

Religious block seeks to gut measure

N.Y. Lesbian/Gay Bill Signed into Law

By Bruce-Michael Gelbert

NEW YORK — Mayor Edward I. Koch signed Intro. 2, New York City's gay and lesbian rights bill, into law on April 2. Despite earlier reports that Koch sought to ensure the measure would neither establish affirmative action quotas, nor require schools to teach about homosexuality, the law he signed remained unamended. Intro. 2 protects lesbians and gay men from discrimination in housing, employment, and public accommodations.

Supporters and opponents of the bill were among an estimated 150 people present at City Hall for the signing and the hearing that preceded it. Two principal speakers testified in favor of Intro. 2., and two spoke in opposition. Tom Stoddard, an author of the bill and executive director of Lambda Legal Defense and Education Fund, summed up the bill as a measure that "recognizes gay men and lesbians in this city and overcomes centuries of invisibility." New York State Assistant Commissioner for Consumer Protection Virginia Apuzzo rhetorically asked opponents, "What kind of America would you have New York belong to?" and cited the particular visions of John Briggs, Anita Bryant, William Dannemeyer and Lyndon LaRouche.

Warning that Intro. 2 legitimizes what is "universally agreed upon as deviant behavior," a "behavior" he claimed caused the fall of the Greek and Roman Empires, Council member Noach Dear urged the mayor to "allow for a referendum" to prove that "the majority of New Yorkers [are] against this law." John Hale,

lawyer for the New York Roman Catholic Archdiocese, represented John Cardinal O'Connor and Brooklyn Bishop Francis Mugavero's views that Intro. 2 "will attack the fabric of our society...[and have an] adverse impact on the young." He then spoke of the church's "compassion."

Brief testimony was offered from Rev. David Greco, who, claiming he represented over 1000 Latino Evangelical churches, told Koch, "You have pushed us too far." Diego Lopez of Gay Men's Health Crisis spoke of the discriminatory treatment he had received as a Latino when he was educated by the Marist Brothers. Gwendolyn Rogers of the National Coalition of Black Lesbians and Gays offered a lesson from history, saying, "We can't have civil rights for some without civil rights for all."

Council member Ruth Messinger declared that passage of Intro. 2 would ensure a "better, stronger and more tolerant city for all New Yorkers." Speaking as a Jew to Jewish opponents of the bill, Council member Stanley Michels noted that many of those "who are anti-semitic are anti-gay" and offered the example of Lyndon LaRouche. Summing up, Koch asked, "Would you deny someone a job...shelter,... [or] the right to go to a bar or restaurant because you don't approve of their sexual orientation? Of course, you don't deny these rights." Koch then concluded, "I shall now sign the law which will protect these rights," and was rewarded with a five minute standing ovation. Intro. 2 takes effect

immediately.

Lee Hudson, the mayor's liaison to the gay and lesbian community, gave the pen Koch used to sign the law to long-time activist Jimmy Flowers, who had testified on March 11 about electroshock treatments he had been forced to undergo for being gay. As those in attendance dispersed, they observed a rally in City Hall Park protesting the bill's signing. Some 200 people, including many from the aforementioned evangelical churches, carried signs that said "Down with Koch, [New York Gov.] Cuomo, and the Gay Empire" and "AIDS—The Koch-Cuomo Pox."

On April 1, Council member Dear announced his plan to propose five amendments to Intro. 2, including ones intended to exempt up to five-tenant, owner-occupied dwellings from the law's provisions and to bar city agencies from developing school, library or museum courses about homosexuality. During testimony prior to the bill's passage last month, Council member Joseph Lisa and other Intro. 2 opponents had claimed the bill's inclusion of two-family, owner-occupied dwellings violated federal civil rights laws, which, he said, cover only three-family (or larger), owner-occupied units. The bill should be amended to reflect the federal standard, Lisa argued. According to civil rights lawyers consulted by *GCN*, a federal 1968 civil rights act only exempts single-family units provided that such private individual owner does not own more than three such single-family houses at any one time.

Community Voices

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESpaced, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

stick to a q&a format

Dear GCN:

I would like to express my agreement and support for Michael Bronski's "Speaking Out" in Vol. 13 #35. As a writer for GCN since 1977, I am very shocked that the staff apparently manipulated a writer to editorialize on his interview subjects. I personally believe that the paper should stick to the Question/Answer format which minimizes the interpretive role of the interviewer. GCN should be a medium to connect members of the gay community, not a filter. As a former staff member at GCN (Promotions Manager from 1980-1982), I am familiar with the staff process, and I do support the staff's right to question material going into the paper, but in this case I believe the staff overstepped their power over the writer and his subject. I was shocked when I read the article because of all the condescending editorializing, but I was far more shocked to hear this was done at the request of the staff.

GCN's major strength has been its openness to minority opinions in our diverse community. I believe that our readers are quite well equipped to, in the words of Meg Christian, "take what you need and turn over the rest."

Sincerely,
Maida Tilchen
Boston, MA

respectable bikers

Dear GCN:

In response to the article *Sexual Object as Peer — Lesbians Strip for Lesbians* (March 8, Vol. 13 #33) we have one clear objection. Halfway through the article, Peggy Morgan, one of the strippers, was introduced by the unnamed emcee as "mascot slut of the Moving Violations Motorcycle Gang." It is difficult enough for motorcycle enthusiasts to maintain a respectable reputation without having this type of derogatory labeling (i.e., "slut" and "gang") attached to our CLUB.

The Moving Violations Motorcycle Club is a group of women who together ride motorcycles in the spirit of safe, non-competitive fun. We, as a group, do not wish to be drawn into one side of any controversy. We are a diverse group of individuals! We do not wish the press to attach our club name to any activities of the individual members which may not reflect the opinions or values of the entire membership.

We simply endorse women's interest in motorcycling.

The Moving Violations
Motorcycle Club
Boston, MA

one day i'll write a book on this

Dear GCN,

I would like to send in a letter to you about myself and about a staff member here who is suppose to be a "social worker." But I'll ask you not to put my name in your paper, please.

I've been incarcerated going on 9½ years. I have never been back on the streets or given a chance to prove myself to society. Every time I would meet the parole board they would flop me telling me I would be a threat to society.

How can they judge someone they don't even know or ever been around? They always say something about your "attitude" or some kind of false line. Sometimes it truly hurts a person like me to be played with. These people treat us like dogs by giving people more time after being incarcerated than necessary.

Now you have a social worker who downs women who are gay! I have been bi-sexual since I was 13. I have met a woman and fell in love with her and I still get humiliated and discriminated because he (social worker) is against homosexuality and is causing a lot of confusion here.

The women here don't need to be reminded of why they are here. We need some help to get us ready to get out. I am wanting to know what can be done by the gay coalition team for the gays in prison.

Thank you very much for reading what I have to say. You can put 'from a lonely discouraged friend who is looking for help and advice and from a real woman.'

A friend (and prisoner)
Marysville, OH

PS. One day, I'll write a book on this for sure.

[Anyone wishing to write this prisoner can contact GCN for her name and address.]

one solution: neo-paganism

Dear GCN:

Thanks for having published Bill Leubrie's essay, "The Case for Gay Atheism" (GCN, March 8.) Recently, I've been re-reading the National Conference of Catholic Bishops' statement on homosexuality. When I reached the section where the Catholic holy-men declare their tolerance of "homosexual orientation" while rejecting all homosexual activity, I threw up my hands in confusion and disgust. Enough! As Leubrie notes, how can any clear-thinking lesbian or gay male feel comfortable in being involved in an organization like the Catholic Church? (I doubt that the mainstream Protestant, Jewish, and Islamic organizations are any better.)

After joining Leubrie in rejecting most of what has been offered in the name of "religion," the two of us part company. I agree that the Judeo-Christian-Islamic tradition has very little to offer to lesbians and to gay men. But is this really the only set of choices that we have open in religion? Do we have to go from supernaturalism and monotheism to the grim nay-saying stance of atheism? After we deny the existence of "the Great White Father in the Sky," what next? How do we define our code of ethics and how do we express our reactions to the world around us? A friend of mine asks, "What do atheists do at funerals? Do they simply cover up the remains and say, 'That's the end of that?'" In the last analysis, the trail of atheism seems to be a cold, rather lonely path to follow.

Fortunately, there's some good news in New England: Within recent years, new religious movements have started to take shape in parts of the gay male and lesbian communities. I've been impressed, especially, by some of the Neo-Pagan movements, which often draw their inspiration from pantheistic and animistic sources. Some of New England's Neo-Pagans have been active in the environmental and holistic health movements, others have been influenced by Native American spirituality. In the Cambridge area, it's not unusual to meet Neo-Pagans who are "science mystics," influenced by sources such as Carl Sagan's *Cosmos* series. What all of these people have in common is that they have broken away from traditional monotheism — and from supernaturalism — in order to seek a new sense of spirituality in everyday life. Many of today's Neo-Pagans seem to be following in Walt Whitman's footsteps.

For GCN readers who are interested in Neo-Paganism, I can recommend two books published in Boston by Beacon Press: *Drawing Down the Moon* by Margot Adler and *Dreaming the Dark* by Starhawk. Both authors are self-acknowledged Witches who have worked closely with women's groups and with gay males who are interested in defining a new sense of spirituality. In contrast to some of the pop gurus of the "Me Decade," Starhawk and Margot Adler are both political activists, very much aware of the need to push for social change. For both of these authors, involvement in Neo-Paganism isn't a substitute for political activity. Instead, for both writers, Neo-Paganism provides the spiritual encouragement that strengthens individuals and communities and that makes political action possible.

Margot Adler will be speaking on Neo-Pagan spirituality in the Boston area, Friday night, May 2, at the Interface center in Watertown. Preregistration is encouraged. Information is available by calling Interface. Telephone: (617) 924-1100. For GCN readers who still believe that the only choices in religion are "Catholic, Protestant, or Jew" — and for anyone who still believes that "you can be political or you can be religious, but you can't be both" — Margot Adler's presentation at Interface will be a real eye-opener. For the rest of us, the May 2 talk will be a rare opportunity to hear about Neo-Paganism from one of America's best-known Neo-Pagans.

Yours truly,
R.W. Murray
Boston, MA

Correction

Due to an editing error, Jeanne Bergman and Jackie Urla, who wrote last week's Speaking Out entitled "Needed: A Better Critique of Religion," were incorrectly identified as being on the faculty of the University of California/Berkeley's Anthropology Dept. Both writers are graduate students in the department. We regret the error.

difference between asking & ripping off

Dear GCN:

I don't really know how to start this article. I will try to do the best I can.

I been down in Virginia prisons for the last 8 years (1978) and as far as being gay in prison, some convicts get a misunderstanding of gays, queens, etc. Some guys in prison think that gays are something to be *used* and are *weak*. Also some convicts think that just because a person is known to be gay he suppose to *belong* to a person that ain't gay. What most gays don't realize is that just because they is gay, that don't mean they don't suppose to stand up for they self. They got to EARN they respect in prison in order to survive.

I been gay since I can remember from the age of 11. When I was a kid I didn't really like women as far as sex concern. That's why I ain't never went to bed with one. When I was 11 gays was the only kind of people I could relate to. Older queens use to take me to they house and we use to get naked and get into bed and from then on I knew I was born to be gay and gays was the only kind I could open myself up to.

What I don't understand now is that most gays on the outside don't show any moral support for the gays in prison. Most gays in here don't have much family or friendship due to their being disowned because of them being gay and incarcerated.

Some gays I have written will write a couple of letters and sometimes I might ask for some small thing and suddenly I don't hear from them anymore. People always think just because a person ask them for something, they is trying to rip them off. Its just the principal behind it. If a person quit writing a person who asked them for some help, they really didn't want to write anyway.

Sincerely,
John "Boojack" Royal
117208 Box 500
Boydton, VA 23917

unconstitutional referendum

Dear GCN:

Now that the New York Gay Rights Bill has passed there will undoubtedly be attempts, according to the homophobic *New York Post*, to repeal it by placing it on a referendum. I agree this will occur (the attempt to repeal). Our whole legal system is based on the idea that *every citizen* is entitled to evenhanded treatment. Referendums on rights are unconstitutional. If anyone doubts this, let them try to submit the rights of black people to a referendum. If you can't do it with blacks, you shouldn't be able to do it with gays. N'est-ce pas? I think this referendum business should be given extended treatment in a series of articles in GCN.

Love and kisses,
Jim Lynott
New Bedford, MA

forward together — if you help

Dear GCN:

In 1970, a handful of Boston's best people organized a simple, yet powerful march for Lesbian and Gay rights. Boston Pride is about to have its 16th repetition of those ideals. Over time, some parts of the idea got changed. It began to look like the Pride Committee *was* the event and that Boston's Lesbian and Gay community came to *it*. Members of the Pride Planning Committee want to return the monumental event back to the community. This year, *you can do more than attend and watch — you can participate*.

Some traditions shouldn't be lost. Speakers should have a platform, entertainers should have a sound system, we all should have access to toilet facilities.

There are two ways to participate and be assured that these services or facilities are available to everyone:

- Sponsorship — Alone or with other individual/groups, collect money or pledges for the following needs: a sound system, a stage, interpreting services, toilets, tents, vehicle/truck, security, paper goods, airfare, an exhibition floor, postage, or garbage pick-up.
- Contract — A contract means that you or your group will do the work, supply the item, and keep profits from sales. The Pride Committee will ask for a share to help eradicate our '85 debt on contracts for the following items: T-shirts, buttons, food, drinks, booths, etc.

Community action created Boston's courageous and powerful first "Pride." We can recreate the spirit, energy, and self-love in '86.

In Unity and Pride,
Lesbian/Gay Pride Planning Committee
Boston, MA

GayCommunityNews

Cover design by Shelley Marlow

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership. The paper is published weekly (except the last week of April, August and December), with a double issue the last week of June by the Bromfield Street Education Foundation, Inc., a non-profit corporation.

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Speaking Out

Blacks and Homophobia

By John Bush

There is an assumption throughout the United States promulgated by the media that Blacks are of a common mind on most issues. That idea is also prevalent when one speaks of women's concerns or gay issues. Minority groups are generally perceived as collections of individuals, who because they share similar traits, look alike, act, and think alike.

We regularly hear that Blacks would be more successful in American society if they were more committed to the Protestant Ethic, that women generally are not very dependable in stressful situations, or that gays are more likely to molest children. It seems that even though a large body of literature disputes stereotypical views, they are still widely believed.

Now it seems, especially since the event of AIDS, that a new stereotype has been created relative to Blacks — that being that the Black population is more homophobic (more so than whites or other racial groups), and the consequences of that homophobia have been especially hard-felt by the Black AIDS victim, the scenario being that due to the homophobia in the Black community, the Black AIDS patient is often left abandoned by his family and friends to suffer and die alone.

I have heard the Black homophobia line several times during recent conferences in New York, Boston and other cities which I have visited as co-chair of the National Association of Black and White Men Together. My review of the literature has not permitted me to conclude that the notion of excessive Black homophobia can be substantiated. In fact, there is nothing in the literature to support that view. I contend that Blacks are no more likely to be excessively homophobic than whites.

Blacks are socially stratified like all other groups in the society, and like other groups, tend to hold common values. For example, the middle class devoutly believes in the principle that hard work and honest effort yield success. Consequently they drive themselves and their children to make every effort to realize their goals. These individuals like their counterparts in other groups try to prevent any obstacles from standing in their way. If homosexuality (lesbian daughters or homosexual sons) poses a threat to the achievement of family goals, then it must be tactfully ignored or quietly dealt with. It might be argued that these people are not primarily homophobic because they do not like what homosexuals do, but they are essentially more concerned with what homosexuality may do to the family's life.

Those who argue that the Black middle class is more homophobic than other middle class groups, may be ignoring that Blacks like other minorities, especially other racial minorities, have to work even harder than the "so-called" majority group for acceptance in our society. The very group into which they are attempting to assimilate is the group which is predisposed to suggest that they are working too hard for acceptance. Unfortunately, most minority groups are predisposed to feel that they must be more circumspect than those whom they are attempting to emulate. (Wash me and I will be whiter than snow.)

Black men who are members of organizations such as The National Coalition of Black Lesbians and Gays, Black and White Men Together, Black Men's Association of Boston, etc., tend to be middle class men, although not exclusively so. Conversations with these men have revealed that many have shared their homosexuality with their parents, and have been none the worse off for having done so. Others have not discussed the subject, primarily because they are fearful of possible negative reactions on the part of their parents. It is not possible to discuss lesbian adjustment to similar situations, because the writer has not discussed it with a sufficient number of lesbians. The small empirical study suggests that most of the men have shared their homosexuality with one or both of their parents and survived fairly well.

In the Black working class, and even more so in the so-called Black under class, it appears that homosexuality and other differing lifestyles are more readily accepted by the populace than they are in upper levels of society. There are probably many reasons for the greater amount of acceptance, but among them must be apathy in the "under class" and the preoccupation with making a living in the working class. One could also suggest that the value system is different, resulting in more of a *de facto* acceptance of different lifestyles. In the under class particularly, male homosexuals have been commonly referred to as sissies or by less flattering names, but in the past they have not been driven from society. It is undoubtedly correct to observe that homosexuality is not a subject that is universally discussed in the Black working class or under class communities any more than it is in other comparable communities, but by the same token, it is no more despised in those communities either.

The Black church of the past has generally been quiet about homosexual members. Certainly it has been preached against, especially in fundamentalist churches. However, the Black church has traditionally depended upon homosexuals to provide various services such

as choir directors, pianists, organists, as well as preachers. Those individuals also played important roles in the social life of the church. More recently openly gay and lesbian ministers have acquired pulpits, and are actively proclaiming God's love for all. Now, in the midst of the AIDS crisis, mainline churches are getting involved in AIDS education programs. Most notably the New York Council of Churches has established a Minority Task Force on AIDS, which has been charged to address the problem of AIDS in minority communities. In Boston the AIDS Action Committee is appealing to the Black churches to get involved in AIDS education, and they are receiving favorable responses from several of the congregations. And in other cases mainline churches are holding memorial services for the dead as well as prayer services for the living. These events certainly indicate that the Black church is beginning to see the necessity of putting "God's work" above their fears of a group of sick and dying individuals. We can only speculate concerning the attitudes of other Black organizations, but it is probably fair to suggest that homophobia is certainly present, but perhaps unfair to suggest that it is getting worse.

In the present AIDS crisis, to suggest that Blacks are not responding to the needs of minority individuals may be partially true. But of course that is essentially a reflection of our divided society. Once again the poor and the "outsiders" have been disproportionately affected by a ravaging disease, and it seems that whites and Blacks as well are blaming the lack of Black participation in the healing process on homophobia. Perhaps one day the full impact of the Kerner Commission report will be realized, that being that we have constructed two societies, one white and affluent, and the other Black and less so. That phenomenon guarantees that Blacks will almost always be without certain necessary information which will guarantee participation and decision-making. As long as we live in a society where a president states that he wants a color-blind society and suggests getting to that point by dismantling affirmative action programs, we must know that Blacks will not be at the forefront of major social issues or social programs. As in all other social programs, the AIDS money is in white hands and nothing will change that. It's unfortunate that the homophobia discussion has flourished because of the homosexual push for equal rights, and the disproportionate representation of AIDS among gay men, but it is unfair to imply that Blacks are not well represented in the healing process because they tend to be so homophobic.

Homosexuality is certainly one of the most misunderstood social phenomenons of this or any previous generation, but to say that in the face of the AIDS crisis that Blacks have demonstrated a greater homophobia, is mostly a figment of the imaginations of the purveyors of such ideas. It is difficult, if not impossible, for the thinking man to accept. The entire notion needs to be sociologically investigated, especially if it is going to be continuously reiterated as gospel.

We as Blacks tend to live in separated worlds (although whites seem not to realize that) but we have been tragically defined by them as possessing common behavior patterns, as well as common thought processes, which suggests that we are all the same. These ideas have been circulated consciously and unconsciously. It is beyond time to set the record straight.

I am sure that the Blacks love their homosexual children as much as the whites and all other groups love theirs, maybe a little more, but certainly no less. In the long run AIDS or no AIDS, the Black community will come through. I have no doubt about that.

John Bush is co-chair of the National Association of Black and White Men Together (BWMT).

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

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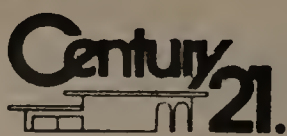
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Who Will Do the Dishes?

By Robert Storem

Informal research conducted among friends, and friends of friends, has yielded startling results as to why relationships break up, or down, as the case may be. The biggest reason for couples calling it quits is, unsurprisingly, infidelity. But you might as well try to stop the surf from crashing o'er the dunes of Olde Cape Codde as to keep a roving eye from roving, so I can't give any practical advice there. However, I found another major cause for marital

discord, and this is something we can all prevent. I'm talking, of course, about *Who Will Do the Dishes?*

Just the other day I was visiting a friend of mine and his roommate of many months. As I halted in the doorway of their apartment building (pausing to admire the hairline crack on the face of a stone cherub winging overhead) I heard a crash and an obscenity. I raced up the stairs and found my two friends snarling at each other.

"We can't live together anymore," one of them said to me. "I can't put up with his disgusting ways and he's sick of mine. I'm going back to the South Shore, back to Mother's!"

This seemed silly, since he was deserting a perfectly fine relationship for a bleak existence somewhere off Route 3. And the idea of the two of them living in squalor seemed absurd, since their apartment always looked as if a small army of hausfraus had recently marched through, creating Ordnung and Gemutlichkeit in their wake. They are the type of people who empty your ashtray the moment you have stubbed out your cigarette and are napalming you with Lysol before you can say "kills germs on contact." Sure enough, the day I was over was like any other — in fact, the walls were so immaculate I would have gladly undergone surgery on them.

Continued on page 7

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THE BUSINESS GUIDE

This guide provides a listing of lesbian- and gay-owned, staffed, or supportive businesses and services. For details about having your business listed for just \$100 per year, please call Laurie Sherman at (617) 426-4469.

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Older Women:

British and American, Owners and Workers

The Magnificent Spinster

May Sarton

W.W. Norton, New York, 1985

\$16.95 hardcover, 384 pp.

A Wealth of Experience: The Lives of Older Women

Susan Hemmings

Pandora Press, London, 1985

\$8.95, 171 pp.

Reviewed by Buffy Dunker

May Sarton's new novel, *The Magnificent Spinster*, is about the life of Jane Reid as told by a younger woman, Cam Arnold. Cam is moved to write this account a year after Jane's death at the age of 81, in 1977. As there were a number of periods of Jane's life that Cam didn't know about directly, she seeks information from other friends of Jane's and from letters to and by Jane. Cam calls the book a novel, and therefore gives herself permission to imagine some episodes.

The physical background of the novel is largely Cambridge, Massachusetts, and is easily recognizable to any reader who has been there. References to Harvard Square, Brattle Street, Raymond Street, and the Charles River give a solid reality to the story. Moreover, the chronology of the account follows real events from World War I to the late '70s. There are references to these events and several discussions of politics. Jane and her mother helped care for hospital patients during the flu epidemic of 1918-1919. Cam went to Spain during the late '30s. Jane and her college classmate Lucy went to France to work in an orphanage at the end of World War I, and after World War II, Jane helped establish a community center and school in Germany.

The story begins on the island near Southwest Harbor, Maine, that Jane's father, James Reid, had bought and developed (with tennis court and golf course) for a summer place for his family. Jane's mother, Allegra Trueblood Reid, is the daughter of a well-known Cambridge poet and novelist, whose fame has somewhat diminished recently. His house on Brattle Street is now a museum. James is a successful Boston physician, and he and Allegra are loving and indulgent parents to their five daughters, Edith, Viola, Martha, Jane, and Alix, who in turn adore their parents. Cam obviously enjoys imagining the many high-spirited adventures and the arrivals and departures of the many guests.

Jane went, not to Radcliffe as one would suppose, but to Vassar, where she deeply admired a teacher, Frances Thompson, who later became the head of the Warren School in Cambridge. That school forms the background for much of the tale. Cam first met Jane when she was in the seventh grade and Jane taught English and Medieval History. Cam and her girl classmates adored Jane. "I suppose to us then she was like a goddess." Some of the most important women in Jane's life also taught there, including Cam's mother. Cam eventually taught at "a small college south of Boston," met Ruth there and they lived together for twenty years. This relationship is the only one in the book that shows two women as lovers.

Jane was sought after by a few men of good background (!) but she wasn't interested and never encouraged them. Cam, seeking more understanding of Jane,



May Sarton

talks with a very old friend of the family, who observes: "Jane was passionate!"

"Yet," Cam wonders, "she never married, never, so far as I know, had a love affair. It seems odd."

"Odd, yes. . . . Take sexuality out of passion and you may have a clue."

And in a conversation with her old friend, Faith, Cam says, "Why do you suppose that although she is, after all, a spinster, she is not and never will seem like an old maid?"

"She's not sexual at all, is she?" Faith asked, thinking this over. "Ruth thinks she is but it is all sublimated . . . and that is what gives her a kind of glamour,"

Cam concludes.

After Jane left Warren School she was helping her cousin Jay in sorting their grandfather's papers. One day Jay confessed to Jane that he was in great trouble, that he had been caught propositioning a boy in Central Square. Jane was deeply disturbed, struggling with her "instinctive distaste, even revulsion." But of course, it was Jane who got in touch with a lawyer and "got the whole thing settled and taken out of the hands of the police." These three episodes are practically the only references to sexuality in the book, and the word "lesbian" never appears at all, not even about Cam and Ruth.

The style of writing strikes me as old-fashioned not only because of the reticence about sex. It reminds me a little of the novels my mother was reading in the early 1920s. Cam uses words like "rare," "fresh," "joyful," "magnificent," to describe Jane, and she speaks of Jane's "deep and rich sense of life, an inexhaustible *joie de vivre*." Someone says, about the house Jane built for herself, "The house will shelter and enfold you." Seldom does anyone say anything critical or unkind about anyone else, and other people's miseries intrude very little—a kind of upper class neglect. Cam's vivid description of her experiences in Spain are an exception. All the intense relationships between the women seem to be platonic, except for Ruth and Cam. One of

the few times that I was deeply moved was by Cam's account of Ruth's death. A difficulty for me was to keep the many women as distinct and recognizable separate personalities. Perhaps that was because few women other than Jane were introduced with much characterization and background.

Sarton's device of having a fictional character write the novel is for me quite successful. I kept thinking that I was reading a real biography of a real woman. One reason for this is the familiar geography. Another is the assumption that I made early in the book that Jane's mother is really the daughter of Henry Wadsworth Longfellow. Also, in the description of the style and history of Warren School I see parallels with the real Shady Hill School. From the chronology I gather that Cam Arnold is much the same age as May Sarton.

The dedication of the book reads: In Memoriam Anne Longfellow Thorp 1894-1977.

Susan Hemmings, English feminist and journalist, has brought together in *A Wealth of Experience* the accounts of the lives of 18 older women as written by themselves. The oldest was born in 1900, the youngest is just over 40. They live and work in England, but a few came from countries once part of the British Empire — New Zealand, the West Indies, India — and from Germany and Austria. Most are working class, all but three were married, some managed to get further education after marriage, and nearly all have worked a good part of their lives.

In her introduction Hemmings wonders why there has been such silence about this age group of women.

In society in general, not just in Britain, a middle-aged woman is denoted as a bit of a loser. First, of course, she is no longer sexually viable, or so she is continually told. If married, she'll be awkward, "going through the change," "unable to face her children leaving home," and unconfident just about everything. If she's unmarried — or dear! Not much chance from that point of view, and again, she'll be a rather sad creature, or a bossy business woman.

Regarding women over 65, she says that they are mostly seen from a male perspective as widows or "pensioners' wives." One male argument is that since pensioners are nearly all women, there is no problem of discrimination. "Somehow, presumably, years of being seen as secondary to men ceases to be a problem when most of your age-group die. A rather drastic solution, one might think, to sexism."

These women grew up during a difficult time in England. They lost fathers and brothers and lovers in the two World Wars. As one says, "The war stole most of our youth." Before the socialist government established the National Health Service in the 1930s, good medical care was nearly unobtainable for working-class families. The hardships of the war years, the deprivations and losses, are hard for us to realize.

Hemmings writes: "This is the society that educated some of us to expect to 'achieve' but still required us to take second place to our brothers and our husbands; that told us we could choose to stay at home or go to work, but expected us all to get married."

The individual accounts are varied and interesting. Although 15 of the women chose to marry, only three consider their marriages to be happy ones. Nine women ended their marriages; three of these turned to lesbian relationships. One said, "I was astonished when I realized I was making a very deep and sexual relationship

Continued on Book Review page 2

Romance & Poetry: Gay Love and Desperation

In Heat: A Romance

Larry Mitchell
Gay Presses of New York, New York, 1985
\$6.95, 147 pp.

Tomorrow Will Really Be Sunday

Ron Schreiber
Calamus Books, Box 689, New York,
1985
\$4.95, 72 pp.

Reviewed by Charley Shively

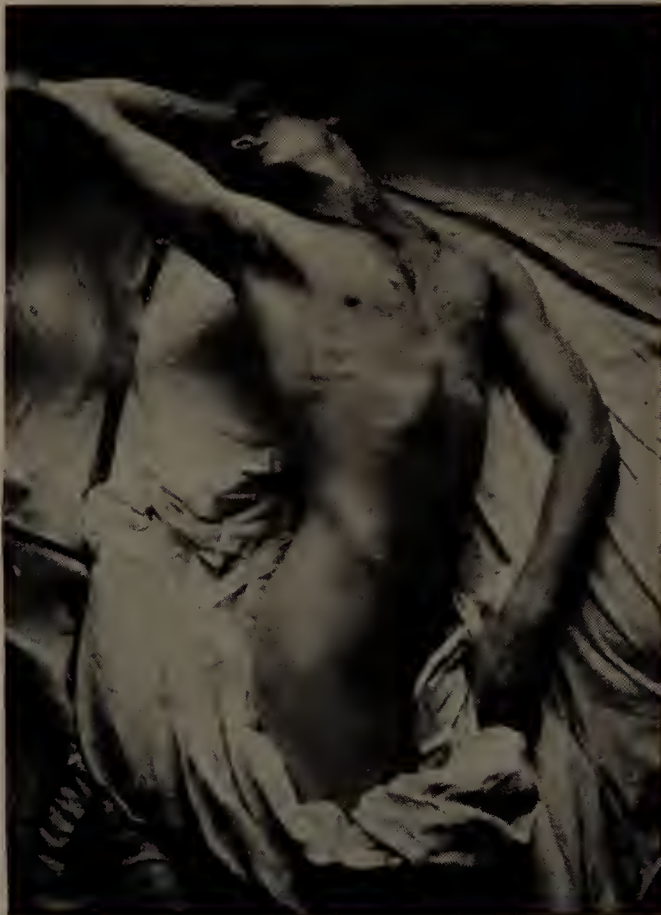
Larry Mitchell's novel *In Heat: A Romance* and Ron Schreiber's poems *Tomorrow Will Really Be Sunday* make wonderful reading together. Both have confronted the challenges of living in the United States, coming of age in the 1960s, of being queer and of using their writing to focus the aspirations of an emerging gay sensibility. In 1859 with his thick black curls falling upon his glistening forehead, Nathaniel Hawthorne wrote that "No author, without a trial, can conceive of the difficulty of writing a Romance about a country where there is no shadow, no antiquity, no mystery, no picturesque and gloomy wrong, nor anything but a common-place prosperity, in broad and simple daylight, as is happily the case with my dear native land. . . . Romance and poetry, like ivy, lichens, and wall-flowers, need Ruin to make them grow."

Much gay writing now boosts a sunny view of sex, the U.S. and the world. Ruin, romance and poetry are as alien to such writers as they were to James Buchanan, the lone bachelor President of Hawthorne's day. Samuel, "a gray haired man in his sixties," the hero of *In Heat*, says, "Here is the New York Times. It's somewhat out of date, but then the news only changes from bad to worse, so it hardly matters which day's paper you read." (p. 102) Schreiber finds a similar discontinuity in his contrast of a middle-class, suited white man stopped by two Black men in his poem "(one wears a leather vest (& no shirt))."

"What time is it? a black man asks.
"Ten after," the suit answers, irritated.
"Ten after what?"
"Ten after twelve," suit walks by fast.

Having a social structure facilitates rulers ruling in language. Both Schreiber and Mitchell define an alternative milieu — a milieu whose creation they share and whose fresh vocabulary they articulate. Schreiber captures some extraordinary blues rhythms, even when he's writing about the country:

quickly & hurry up the bob white sings to the sun
chipmunks dart around the house running from
back porch to side door to front garden to



Joseph Modica

back door to side porch again my what a
long day this is they chirp in circles

And Mitchell uses gay chatter caught in Manhattan somewhat to the same effect:

"But he looks healthy enough."
"Oh he is. His body anyway. His mind is slightly diseased."
"What's he got?"
"Melancholia."
"You mean he's depressed."
"It's more like depression with irony."
"The only way to be these days. I distrust happy people."
"I think happy people are stupid."
"There you go. If they knew everything they should know, there is no way they could still be happy. But you seem pretty happy." It only occurred to me later that I was being insulted. (p. 18-19)

Now at the height of their powers, both faggots began as progressive but not yet gay writers: Schreiber with *31 New American Poets* (1969) and Mitchell with *Willard Waller on the Family, Education and War* (1970). Breaking out of their disciplinary yoke, both were present at the creation of a gay on-thrust of writing after Stonewall. Their books reflected their new lives: Schreiber's *Living Space* (1972), *Moving to a New Place* (1974), *False Clues* (1977) and *Against that Time* (1978) along with Mitchell's *Great Gay in the Morning* (1972), *The Faggots and Their Friends Between*

Revolutions (1977), and *The Terminal Bar* (1982). Both authors have dropped out of the professional tenure track, have found their own voices and have returned, invigorated by the revolutionary '60s, with a world of their own — of our own in the '80s. In Schreiber's 1972 *Living Space*, Mijinsje appears in her first heat; in his 1985 *Tomorrow Will Really Be Sunday* we find her elegy: "The whole garden/is full of bloom. John buried Mijinsje there,/under the wisteria, which will have/bright purple blossoms in the spring." (p. 53)

Obviously there are differences in these works; the two authors are no more similar than two lovers. Schreiber's poetry turns more often to the country than Manhattan, although his "gay life" poem presents a sharp picture of the now-dismantled docks at the end of Christopher Street. Mitchell's novel stays steadfastly inside Manhattan. While the happy people go off to summer paradises, the heroes of *In Heat* swelter through a tar-melting heat wave, whose powerful heat closely parallels Schreiber's title poem "Tomorrow Will Really Be Sunday" written out of a New England record-breaking blizzard. We live within extremes which stimulate our love and creation while threatening our destruction.

I loved both these books, but pressed to find flaws, I might object to Mitchell's presentation of promiscuity. The character Joey, of course, appears through a narrator's eyes which aren't the author's; nonetheless, Joey comes through like a cardboard mouth. He says:

"I don't think you can get enough of a good thing. And I'm not getting enough." Joey was starting to whine. . . .

"Hey, this is great," Joey sputtered, his mouth full.

"But it's so nice when someone goes to the trouble of shopping and slicing and cutting and squeezing and frying and baking just for you. But I'm just too busy these days for such gentle amenities."

"Sounds like a lot of bother to me. I just open a can and stuff it in," Joey said, licking his plate clean.

"But then you'd put anything in your mouth," Jonathan was trying for sarcasm.

"If you're fussy, you're gonna miss a lot of good action," Joey retorted.

"I used to have standards," Samuel sounded philosophical. "But as I've gotten older, perhaps wiser, I've found they just get in the way of pleasure. And pleasure is the point after all, isn't it?" (p. 126-7)

Schreiber treats another oral character better: "He has sucked four/thousand six hundred/fifty-two cocks & if you/ think you're a big deal,/remember you are only/ four thousand six hundred/ fifty-three." (p. 64)

Schreiber's a lot kinder to the promiscuous but on the other hand, unlike Mitchell, he's much too thoughtful of straight people. *In Heat* presents a remarkable demonstration of a remarkably queer world in which heterosexuals seem like some inconsequential fungus growing in New Jersey. *In Heat* even has the bonus — to me quite startling — of a plot! If you are a purist, you might think plots only represent a coherent

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Older Women: British and American, Owners and Workers

Continued from Book Review page 1

with a woman. I was delighted. I thought it was marvelous and I still do. After being married so long, it feels stress-free, joyful. . . . It is only with a woman that I have discovered real mutuality and sharing."

Feminism and the women's movement didn't affect many women in England until the early 1970s, and it is still mostly white and middle class. One woman writes: "The women's movement didn't seem relevant to me to begin with. I wanted to stay home and look after the children, and I felt at least equal to the men I knew. It took me twenty-five years to understand I wasn't, to understand where the power was, and what the complications were for me." Another says: "I existed solely as the property of my husband." Most of the women believed as they were expected to, that they must do as they were told, that men were naturally dominant, that women's work is to care for their husbands and children. As these women grew older and were less necessary at home, many sought some education, joined local women's groups, found work in schools and business, and gradually reached some sort of independence.

Mostly, though, the women were patronized and humiliated. The National Health Service, male-dominated, treated many women in a demeaning way. One woman, poor, exhausted, with three children and pregnant again, could not get an abortion from the Health Service because the doctors decided that she was well able to bear and care for another child. Another writes:

I do not think the pill was such a good thing for

women. It was pushed into us by the medical fraternity without any long term trials because it released men from any responsibility for contraception. If men had been asked to take regular doses of a chemical hormone, there would have been an uproar.

In the face of many hardships most of the women show tremendous strength and endurance in putting up with frustrations and discrimination. One woman, trying to get a divorce and some return for her share in maintaining the house, realizes "how penniless women are in my situation, and how it's often the thought of poverty and discomfort that must keep so many from making the decision to leave their marriages." She looked for support in a local women's center and with the Older Feminist Network. "All the anger, guilt, and pain you keep down inside you over the years doesn't just go away." One woman, who never married, suffered severe pain from a disabling hip operation but was finally able to set up her own business, writes: "I just hope that my character, which to say the least is a bit on the sharp side, will cope with it all, and that I'll be able to submerge my ego to the extent that I wouldn't always feel that my ideas were necessarily right and paramount!"

The five women who came to England from other countries experienced a variety of immigration problems, particularly racism. The two Black women from the West Indies and the young woman from India found an unexpected persistence of racism, including difficulties in finding a job and a place to live. They were quite isolated until they found communities of

their own kind. "One soon learns that although people can be friendly, deep down they are racially prejudiced." A woman who had escaped from Nazi Germany became aware of anti-Semitism even in the women's movement. She writes: "In this country now you don't feel that anyone looks after your health and you feel forsaken. It's a very real fear for older people, falling ill, especially when your children are far away, leading their own lives."

Very few of the women were looking forward to their old age with optimism or confidence. One exception is Kathy Stobart. She became a saxophonist and a singer in a band when she was 16. "Music is my life. I've been playing the saxophone for 45 years now, and there is still a great deal of playing in me." She married at 18 to get away from a tyrannical father, but when her husband planned to go to Canada, she stayed in England because she was considered one of the top tenor players in the country. She married again and had two sons. She found that her husband was alcoholic, and he died of complications when he was only 40. "I was pretty resilient though, what with working in the music world from so young." She's still playing, but plans to retire soon.

I don't want to be seen as 'the old lady who plays the saxophone.' But the feeling of playing in a really tight saxophone section in a big band is terrific. If you can sit all night and get eight bars of that magic unity with the lead alto, you'll float out of that place like you've been let into one of the greatest secrets of the world. It's called ecstasy."

Disabled Women Speak Out with Humor and Insight Tough Issues Faced without Accusations, Self-Pity

We Are Among You: Lesbians with Disabilities

Radical Rose Recordings, Minneapolis, 1985
\$8.50, two hour-long cassettes

With the Power of Each Breath: A Disabled Women's Anthology

S. Browne, D. Connors, N. Stern, editors
Cleis Press, Pittsburgh, 1985
\$9.95, 354 pp.

Reviewed by Carrie Dearborn

“What’s wrong with my lesbian community?” asks one of the lesbians on a Radical Rose Recording called *We Are Among You*. “We have healers...why can’t they fix me?” That is one of the questions on this hard-issues tape that manages not to be depressing despite the subject.

We Are Among You is a two-volume cassette, one of the many “for wimmin only” tapes put out by Radical Rose (see *GCN* Vol. 11, No. 35), a company formed by two lesbians, J. Haggard and Sidney Spinster. The tape warned that, as this was a live recording (done at a Minneapolis coffeehouse, “A Woman’s Place”) the sound quality might vary. The sound in fact is quite good, much better than a lot of live tapes. A few sentences were not audible, but not many.

Five lesbians speak on the tape: Kim, Candi, Pat, Mari and Allison, all of whom belong to a lesbian and gay disability group. They tell their personal stories, touching on some of the many issues for gay and lesbian disabled people, and the ways they have found for coping. The tape also includes a question and answer period and a workshop called “Attitudes Towards Wimmin with Disabilities” led by Kim, Pat and Marge.

What the cassettes do is make the listener think. It is too much to ask that two one-hour-long tapes cover all the many issues faced by those of us with different abilities, but this is a good start. A person can’t help but learn when she listens.

If any criticism were to be made, it would be that the lesbians who speak on this tape apparently escaped the kinds of horrible things hospitals do to people, or at least they didn’t talk about them and were too kind in talking about their treatments. This subject comes up regularly in disability groups, but was only lightly touched on here. The speakers do discuss hospital visiting rights; employment for people who can’t do what they used to; wheelchair accessibility to recreation; possible cures; attitudes able-bodied people can have; and visibility.

While these subjects are discussed in non-gay disability groups, there are other issues faced by disabled lesbians and gay men only. For instance, the cassette case, which includes the statement “by lesbians

with chronic and permanent disabilities,” may cause problems for some people. A listener would have to be out to her attendants, if she had any. And the words “chronic” and “permanent” can be very limiting and can mean different things to different people.



Carrie Oyama/Cleis Press

This tape can be shared with disabled lesbians, but it should not be played for a woman who is not feeling well, or is newly disabled. That *We Are Among You* exists at all is certainly a good sign, and that there are groups springing up for disabled lesbians and gay men is hopeful. Radical Rose is to be thanked for giving us such a timely and valuable tape.

About a year after *We Are Among You* was released, *With the Power of Each Breath* was published. At the time there was not much material on disabled women, and what there was tended to focus on heterosexuality, so its publication was greatly anticipated.

With the Power is a large book full of many widely varying voices representing a cross-section of the classes, colors, ages, locales, and sexual orientations of disabled women. The titles of the articles in this anthology range from funny (“How the Rhino Got its Flaky Skin” and “My Last Legs”) to serious (“Abuse of Women with Disabilities” and “Disability, Sexism and the Social Order”). The book is divided into eight major categories: Surviving the System, Anger, Growing Up, Invisible and On Center Stage, This Body I Love, Raising Our Children, Finding Our Friends, and Finding Each Other.

Writing about disability is a difficult thing to do. To begin with, literature is scarce so research is difficult. Also one tends to lapse into what seems to be self-pity, because the facts can seem so awful. But the writers in this anthology manage to escape this pit-fall. For the differently abled women I spoke with, one piece that seemed to take a long time to get through was “Disabled Women and the Social Structure,” by

Barbara Altman. It gives the grim statistics for disabled women: men receive far more rehabilitation while women are denied it; more men than women receive monetary compensation from more places as they are far more likely to have been in the workforce for longer periods. But this essay and some of the more serious pieces, discouraging as they seem, need to be included so that disabled women know what to look out for.

Clearly evident in *With the Power* is the sense of humor disabled people can have. The names of some of the articles reflect this: “Keep Crying and Screaming — You’ll Get More Air,” “Orthodox Handicapable Soup.” In reading the articles, the humor of being “different” comes out, as in “My Last Legs,” in which Suzanne Beaucher tells what seem to be dreams or fantasies, but with just enough truth in them that the reader can guess about real experiences with sometimes baffling health care providers.

When I arrived at the Mellow Methods Health Center later that week, I found myself wandering about in a primeval cavern....Apparently there was a small stream running through the center of the “room” and I noticed a body floating face down in this stream....These people seemed unconcerned about the body so I decided to say nothing. I’m cool....

“Please sit by the stream and read one of our relevant magazines, or you just sit and, you know, be.” She sighed with an awed kind of satisfaction.

I decided I’d just be. I thought I could handle that better than *Awareness Through Tofu*. She spoke to the body in the stream gently, “Richard, your floatation period is over now.” (pp. 117-118)

The book also tackles some of the tougher issues without being accusatory. The problems of dove-tailing the feminist movement and disabled rights is one example. Thanks to fetal diagnosis, parents can tell if an embryo has any “defects.” Abortion is generally the feminist answer to this, which can send messages of non-understanding and non-acceptance to a disabled feminist.

With the Power also covers sexuality to a certain extent, but there are no statistics given: partly because of the lack of medical research and partly because the book’s editors didn’t get many.

With the Power of Each Breath is a powerful and impressive book. Some of its power comes from the startling range of voices, and the realization that a lot of outreach must have been done to make this collection possible. The rest of the book’s power lies in the huge need for this type of work — there just was nothing like this a short time ago. In the silence preceding this publication, disabled women have felt very alone.

The editors of *With the Power* are themselves disabled. Hospitalizations, time out for reading manuscripts onto tape, and the large amounts of time tied up in dealing with disabilities took their toll. Cleis Press, co-editors Stern, Connors and Browne, and all those who submitted articles deserve to be thanked.

Radical Rose Recordings are available by mail from P.O. Box 8122, Minneapolis, MN 55408

To Grow Gently and with Honor

Something in Common

Robert Robin
Simon & Schuster, New York, 1985
\$16.95, 252 pp.

Reviewed by Duncan Mitchel

A successful lawyer in Chicago, not yet forty, married, father of two sons, almost complacent, learns that his roommate and best friend from college has died suddenly in New York of a heart attack. This would be a reasonably normal place to begin a reasonably normal novel about aging, identity, etc., but Robert Robin has more up his sleeve: we learn that our narrator hasn’t seen this friend since his marriage (“The last time I saw him, he wasn’t particularly thrilled to be around either of us.”), and at the airport his wife explains why she isn’t coming along to the funeral: “This is between you and Ted. I know you two were lovers in law school.”

All this will have different resonances for gay readers than for straight ones. Many of us have known such

people, perhaps even been them. But no matter how different our experiences have been, as Joel Stern discovers his past rushing forward to claim him, as he learns how much of himself he has suppressed in his quest for respectability, as he slowly and reluctantly begins to be a whole person, we will hear echoes of our own comings-out. For straight readers I would imagine the effect would be rather the opposite: Joel Stern will become more and more alien as the story proceeds. But this isn’t inevitable. Despite his limitations, Joel Stern becomes a more complete person in the course of the novel. Gay and straight readers alike will have their complaints about him, but what counts is that he does grow.

Let’s examine some of Joel Stern’s limitations from the viewpoint of a gay male reader with some political awareness. It’s important to remember that, just as fiction about white males is not more universal than fiction about, say, Black females, it is not less universal either. The whole question of whether such and such a type of person is suitable as a subject for art is ridiculous, in fact. We need to hear from everyone, and though we have heard plenty from white ruling-class males over the years, there is always room for more if they have something interesting to say. Robert Robin does.

There is also bound to be some complaint about this book because of the narrator’s values: he prizes monogamy, family, masculinity, and violently dislikes promiscuity and effeminacy. The reason I know that these traits will annoy many readers is that they annoyed me. But it is a mistake to assume that a narrator necessarily and always speaks for the author. Readers who make that assumption in the case of this book do so at the risk of missing its richness. The author knows better than his narrator does, and he lets other important characters tell Joel Stern what a fool he often is.

One important ambiguity in the book is Joel Stern’s Jewishness, which emerges as gradually in the story as his homosexuality does. Is the author aware, I wonder, how Joel’s neglect of his religious heritage parallels his repression of his sexual past? He certainly never makes it explicit, but perhaps this is a further example of his willingness to make his points through the story rather than hitting us over the head with them (and further evidence that Joel Stern’s quirks need not be taken for the author’s). In any case, it’s there anyhow: Joel married not only into straightness but into goyishness (his mother too had been gentile), and apparently maintained only a

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The Handmaid's Tale

Margaret Atwood
Houghton Mifflin, Co., Boston, 1986
\$16.95.

In this harrowing cautionary tale set in the near future, a radical right group, the Angels of the Apocalypse, has taken over the United States and renamed it Gilead. They have shot the president, machine-gunned Congress, taken over the military, and suspended the Constitution. All money and other possessions have been removed from women — easily enough, since today's money machines have gone a step further, to a "Compucount" system. Feminists have been sent to ominous colonies to clean up after mini-nuclear wars and die slowly from radiation.

Many gay men share their fate; others hang from the Wall, as do any doctors accused of having performed abortions "back then." Gay men are Gender Traitors, the label which hangs from their necks in death. Feminists are "the Unwomen." White male commanders run the show: they have Wives, Handmaids, and Marthas, denoted by color of dress. Pollution and radiation have coupled to make most sterile; the Handmaids are held down by the Wives while white conservative semen is pumped in by the businessmen commanders in the hope of replenishing the Caucasian Christians. If a Handmaid "succeeds" in becoming pregnant and coming to term, the child is handed to the Wife, and the Handmaid moves on to the next situation. Her only name is "Ofglen" or "Offred" depending on the Christian name of the commander. If she does not become pregnant, she is shipped to the colonies or hanged from the Wall.

It is a bizarre landscape, but it is Harvard Square. The Wall is the brick wall around Harvard Yard. But there are no students, and the dormitories are now inhabited by the Eyes — trusted male Christians who, if they do everything right, will be rewarded by being



Margaret Atwood

given a daughter of the right, and if required, their own series of Handmaids. Shops in Harvard Square (no longer called that) include All Flesh, Milk and Honey, Loaves and Fish, and, where a copy place used to be, Soul Scrolls, an automated prayer print-out joint.

The Angels of the Apocalypse pride themselves in having rid the culture of porn and rape. Four times a year in what used to be Harvard Yard, several women will be "salvaged" (hanged) and the others will be appeased by being allowed to tear to shreds a man branded by the Angels as a rapist — in reality a proto-feminist male who has been caught working on the Underground Femaleroad.

Anyone who was not intimidated by Dean Wycoff's \$3 million campaign to bring about capital punishment for homosexuals is urged to read this book. The rest of us who read it will find a beautifully written account of our worst night (and day) mares.

—Walta Borawski

The Language of Advertising

Torben Vestergaard and Kim Schroder
Basil Blackwell, New York, 1985
\$9.95, 182 pp., illustrated.

Female Desires: How they are sought, bought, and packaged

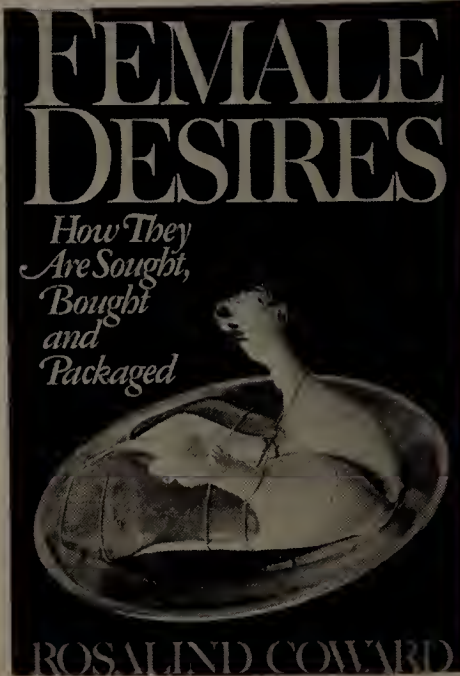
Rosalind Coward
Grove Press, New York, 1985
\$7.95, 253 pp., illustrated.

Both of these books are important popular additions to the literature examining the effects of advertising and popular culture on our notions of sex, gender, class and race. Taking their cue from the visual arts criticism of John Berger, they attempt to explicate and expose the interrelation between consumer desires, personal needs, and the problems of existing in a material world. *The Language of Advertising* is much more explicit and detailed in showing why and how certain ads work and how underlying cultural assumptions allow this to happen. Marxist in its approach as well as its language, the book is at times a little top-heavy on analysis. It is nevertheless informative and provocative in its attempt to show the hidden meanings beneath what we are accustomed to accept as our everyday visual landscape.

Female Desires is distinctly feminist in its analysis of the shaping and marketing of what

are perceived as female pleasures. Not limited strictly to advertising, the book is a critique of all aspects of consumer culture. Coward's style is easy and informed, and she is not afraid to use wit to get her point across. Her approach is somewhat French structuralist but never heavy-handed, and always illustrated with concrete examples from the psychopathologies of everyday life.

—Michael Bronski



RAY COURIER

New York Underground

John Hallasy
Self-published, 1984, 60 pp.

Perry, the speaking voice of John Hallasy's *New York Underground*, has just transferred to NYU. Perry suspects he is gay, has affairs, has doubts and then believes. In essence this is the entire plot of the book, but to dismiss it in so few words is to do the author and the work an injustice. *New York Underground* is a slim, witty little tome guaranteed to amuse and entertain.

The reader is treated to Hallasy's perceptive humor early on. Witness Perry's escape from the Booboisie (that delightful term coined in the 1920s to dismiss about 90 percent of the population):

...[P]art of the reason I came to Manhattan was to escape from the Tupperware cluttered memories of my childhood, to leave the stuccoed ceilings and sculpted hedges of suburbia behind. In fact I developed an almost pathological fear of anything that even remotely resembled Formica.

Yes!, the reader cries, for anyone born in this country's suburbia between 1950 and 1980 can quickly identify with the deft suburban images Hallasy conjures for us. In fact, the book's greatest strength is the author's sure power of observation, his sharp sense for the one detail that can evoke an entire scene.

Although the title suggests sleaze and garishness, the book is really more a Holden Caulfield-coming-out-at-college tale. Hallasy, like Salinger, can write unself-consciously in the first person and keep his tone ironic, never whiny. In literature that's the equivalent of being able to summon the Virgin upon request.

However, Perry, unlike Holden, seems incapable of going the extra mile and telling us why — instead he breezes by with clever descriptions of the what, the who, the when, etc. One suspects that this might be due to the book's brevity, which in turn might be due to financial constraints on the author's part, since the work is self-published. This is a regrettable flaw, because the lack of insight shows up the paucity of relevance. Almost anyone could be Perry, so intuitively we think we know why he does what he does. However, for hard-news reportage we turn to the newspapers; for the "story behind the story" we delve into literature, especially fiction. (At least ideally — I suspect far more good citizens turn to overblown TV mini-series and Murdoch-sponsored "investigative journalism.") The way Hallasy holds back is doubly disappointing: not only do we read the book suspecting that our friend Perry is not telling us something, we also feel let down because Hallasy is good; we feel upon finishing the book that we have experienced some sort of literary coitus interruptus.

But I recommend the book, particularly to anyone who came out while roaming the halls of higher learning in our fair land. And I eagerly await more from Mr. Hallasy — this book shows much promise. Were something of his to pop up Michener-sized I would not hesitate to grab it from the bookstore shelves and start digging.

—Robert Storen

Stoner McTavish

Sarah Dreher
New Victoria Publishers, Lebanon, New Hampshire, 1985
\$7.95, 204 pp.

Escape and adventure are the strongest themes in *Stoner McTavish*. Stoner is enlisted by a client of her psychic aunt to save the velvety Gwen Owens from her newlywed husband, a money-hungry, perhaps murderous, domineering pig. Stoner's mission takes her from the streets of Boston, where she is a travel agent, to the park trails of the Grand Tetons. A motherly innkeeper and a fatherly park ranger, among others, befriend Stoner and help her try to save the woman of her dreams from the brink of death and heterosexuality. Though the plot is predictable and improbable, the novel is saved from tedium by Dreher's sense of comedy in her keen, economical prose, and infusion of lesbian and environmental politics.

Almost everyone Stoner meets is witty and articulate; the result is a snappy, nip-and-tuck repartee and some out-and-out bellylaughs for the readers, which keep the novel moving when the plot flags. Dreher's regional descriptions reflect her attention to detail. Her cityscapes of "moonlit walks along the Charles," and sunny afternoons in the Public Gardens should be strikingly familiar to Boston readers. Likewise, her western landscapes of alpine meadows and rocky ravines capture the essence of Grand Tetons National Park. Dreher's style is powerful in this first novel.

The novel could have been more powerful, however, had Dreher expanded on Stoner's moral conflict with being in a business which exploits the environment — tourism — while experiencing for the first time the intensity and beauty of unspoiled wilderness. Dreher deals more directly with Stoner's lesbian politics. Stoner insists, "Please . . . don't call me girl," and Dreher incorporates Stoner's internal responses to male chauvinism and heterosexuality organically into the narrative. The strong dyke sensibility of *Stoner McTavish* sets it apart from mainstream adventure fiction and makes this novel an easy escape.

—Evelyn A. Ashford

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My Soul and I: The Inner Life of Walt Whitman

David Cavitch
Beacon Press, Boston, 1985
\$19.95, 193 pp.

Crime & Human Nature

James Q. Wilson &
Richard J. Herrnstein
Simon and Schuster, New York, 1985
\$22.95, 639 pp.

These two books desperately need to be reviewed together—I don't recommend anyone reading them — because they present complementary strategies of the current counter-revolution against homosexuality, poverty, and revolution. As with most traditionalists, they trumpet God, Family, and State, but they make their cases subtly and often ingeniously. Their clever defense of established ideology has placed them at the top of their fields — criminology, psychology, and literary criticism.

Cavitch has the more difficult task of proving that Whitman was a religious family man. He acknowledges the homosexuality in passing, but Whitman's love for men and their bodies can never be recognized as a motivating force. Peter Doyle, whose relationship to Whitman is now so well established, pales against Whitman's *Passage to India*: "This rapturous description of journeying to a symbolic India renowned in history and literature was not inspired by sickly Doyle's small promise of ecstasy" (p. 181). Not his lovers but his parents become primary: Whitman "knew himself primarily as part of a family in which the presence or distance of his parents affected him so powerfully that they seemed to possess his consciousness" (p. 5). Since families are relatively common and *Leaves of Grass* less common, Cavitch explains the poet's inspiration on "the ineffable and miraculous workings of the divine spirit" (p. 30). The professor dedicates "this book about poetry and family" to his two children.

Wilson and Herrnstein share Cavitch's commitment to family and to genetic explanations. (Whitman's family had "genetic problems"!) But *Crime & Human Nature* specifically excludes any discussion of homosexuality, which isn't even in the index. They praise the family as the key to preventing what they classify as "crime," and quote a glowing encomium of that institution: "To develop, from a fleeting instant of physical lust, a lifelong community encompassing the whole of the conjoint lives—that has been and is one of the greatest triumphs of sociality in the struggle against the persistent animality of our species" (p. 524).

Crime & Human Nature returns to Aristotle (without mentioning his homosexuality) and argues that genetics explains everything; its authors even defend slavery for women, children, and other inferiors. They "wince, understandably, at this formulation of the matter," but Herrnstein has never minded insulting Blacks. He's famous for suggesting their problems are genetic; "as technology advances, the tendency to be unemployed may run in the genes of a family as certainly as bad teeth do now." Women also share an unhappy genetic fate: "The underpinnings of the sexual divisions of labor in human society, from the family to commerce and industry to government, may not be rigidly fixed in the genes, but their roots go so deep into the biological substratum that beyond certain limits they are hard to change." Another prophet or Reagan ideologies, Prof. Edward Banfield (*The Unheavenly City*, which proposed "benign neglect" for Blacks) declares on a cover blurb that "A book like *Crimes & Human Nature* could not have been written fifteen or even ten years ago...." Indeed not — students forcefully demonstrated against such garbage at Harvard; Herrnstein's racism was denounced and the ties of Wilson with Nixon's LEAA were exposed.

Linking these two books together allows us to see some of the interconnections of the counter-revolution. Now, class, race, gender, and sexual preference are either tucked away or ignored; the genetics which Hitler for a time discredited has returned to center stage to explain why some get electric and others endowed chairs.

— Charley Shively

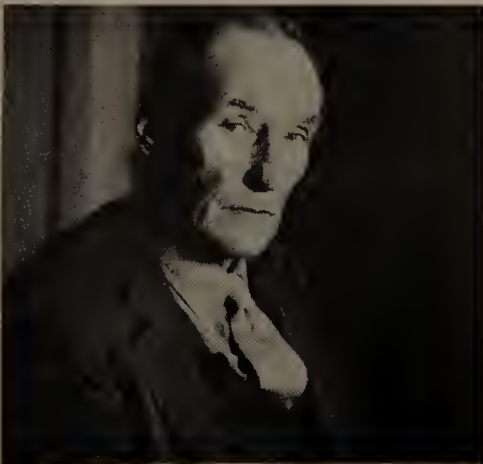
Queer

William S. Burroughs
Viking/Penguin, New York, 1985
\$14.95 hardcover, 134 pp.

Burroughs' publisher has made the most of its offering of this book. Seven more titles by the author are promised and two of his previous works, *Junky* and *Exterminator!*, have been reissued in paper with covers similar to the jacket of *Queer*. The promotion notwithstanding, *Queer* turns out to be a very early Burroughs manuscript (1951) to which an introduction has been added in partial compensation for the large type, small pages, and hefty price.

Students of Burroughs will doubtlessly find revelations of that introduction indispensable for understanding his early development; general readers may be more intrigued by the remark that the story of William Lee and Eugene Allerton to follow can be grasped only in the light of the former's withdrawal from drugs: "The withdrawing addict is subject to the emotional excesses of a child or an adolescent, regardless of his actual age." Moreover, the addict needs an audience: "And this is clearly what Lee seeks in Allerton: an audience...to cover a shocking disintegration."

Such statements place the actions of the plot under the rubric of drug-related behavior. The title of the adventure suggests something else, however, and in the actual experience of reading *Queer* it is not always easy to know which of the qualities depicted signal the effects of junk and which describe the homosexual drama.



William S. Burroughs

For example, an early speech by Lee would lead us to believe that he was a post-Stonewall queer *avant la lettre*: "I might well have destroyed myself.... It was a wise old queen — Bob, we called her — who taught me that I had a duty to live and to bear my burden proudly for all to see, to conquer prejudice and ignorance and hate with knowledge and sincerity and love." Yet in his pursuit of Allerton he is thoroughly cautious, even allowing another to reveal his sexual preference.

Burroughs makes clear why Allerton attracts and how Lee yearns for human contact, but why must Allerton be straight? Why oblige Lee to entice Allerton to travel with him by means of a business arrangement, complete with the assurance that sexual contact will not occur more than twice a week? Is it so inevitable that the withdrawal experience must lead to the choice of a marginally sympathetic partner who insures thereby that this story will relate all-too-familiar scenes of frustration and failure? Allerton's single moment of passion occurs when, "at the climax he squeezed Lee hard around the ribs." That same evening Lee asks Allerton whether he enjoys their relationship. "Oh, yes," is his full reply.

I feel inclined to say as much to the question, "Are we better off for the publication of this 1951 relic?" *Queer* does contain some very funny lines and a fascinating glimpse into long-ago life in Central and South America. But embracing it enthusiastically comes a bit too close to relishing pain and the pursuit of unhappiness.

— Donald Stone

Making the Connections: Essays in Feminist Social Ethics

Beverly Wildung Harrison
Edited by Carol S. Robb
Beacon Press, Boston, 1985
\$22.95, 312 pp., hardcover

Making the Connections is a collection of essays and lectures by socialist-feminist theologian Beverly Harrison. Selected and annotated by her former student and now colleague, Carol Robb, the book provides an excellent overview of Harrison's work over the past decade.

Less flamboyant than that of her widely known colleague Mary Daly, Harrison's work is much more accessible both to activist and academic. Although her work stays more in the confines of traditional ethics and Christian theology, her homages to and critiques of the liberal fathers are more open and credible than those of the more mystical if lyrical Daly.

Harrison is well aware of the popular stature of Daly and, in "The Power of Anger in the Work of Love," she distinguishes her own position from Daly's. Harrison is especially concerned with re-integrating class politics into the contemporary ethics which direct social policy. If Daly's work is presented as a theology of liberation and a feminist metaphysics, Harrison's is much closer to the liberation theology of Latin American marxist Catholicism and to the everyday reality of the flesh and blood:

... the turn in Mary Daly's writing, marked by a new emphasis on the language of otherworldiness, disturbs me. In contrast to Daly, my basic ethical thesis is that women, and other marginated people, are less cut off from the real, material conditions of life than are those who enjoy the privileges of patriarchy and that, as a result, an

otherworldly spirituality is far removed from the life experiences of women.... Our need is for a moral theology shaped and informed by women's actual historical struggle.... In light of a massive trend toward escapist religiosity, Daly's imagery, even if it stems from poetic license, is dangerous. It gives aid and comfort to those who have very strong political and economic reasons to encourage a spirituality that doesn't focus on injustice and the personal suffering it generates. [p. 6]

Harrison's work in social ethics is of interest to those who might scoff at the attempt to fuse Christianity and feminism. Her essays outline an approach to social ethics based on the "embodiment of reason, the activity of love, and relationship." Her critique of Reinhold Niebuhr's dismissal of Marxism — profoundly important to liberal policy-making in the inter-War through Cold War years (the era, incidentally, of the "Death of God") — if widely accepted in academic circles, promises to open new avenues of inquiry in formal religious ethics.

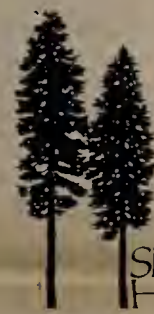
The essays on sexuality and ethics disappoint only because they are written before the recent charged battles over pornography. Yet, the well-considered framework of Harrison's social ethics offers interesting tools to analyze just such controversies where radical, subcultural politics emerge in the mainstream political process.

Specific essays dealing with aging, the ERA, homophobia, and energy policy demonstrate Harrison's grasp of current events and her concern with formulating a social ethic that has real applications.

In an age when born-again Christianity and radical feminist essentialism sometimes conflict and as often converge, Harrison's clear, pragmatic analysis provides some hope for sorting out what out to be done in a world mired with complex social problems.

— Cindy Patton

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Lists of Tricks and Self-loathing Queens

The Chunks-of-Life Approach Yields Thin Fiction

In the Purely Pagan Sense

John Lehmann

Gay Men's Press, London, 1985

(First published in 1976)

\$7.50, 255 pp.

The Firewalkers

Francis King

Gay Men's Press, London, 1985

(First published pseudonymously in 1956)

\$7.50, 215 pp.

Reviewed by H.W. Seng

There is nothing inherently wrong in setting out to write a *roman à clef*. It's what a writer does with this intent that will determine whether the final product is a novel—or something else vaguely literary. And considering the tendency of gay writers to steer toward the autobiographical to flesh out their visions, or chronicle their lives, we should not be too surprised to discover that both of these fictions are prefaced by remarks regarding the inspiration for various characters. What have Lehmann and King done to go beyond the pedestrian, to transform their "real life people"? I'm afraid the answer is, very little, although King is less guilty of the "chunks-of-life" approach than is John Lehmann. In fact, the reproductions of paintings by Glyn Philpot and Yanni Tzarouchis on the respective covers of these two books are more striking than the words that follow.

These words, then, are my chief complaint: the use of language is unremarkable, a fact that increasingly disturbs me in the growing body of gay male literature published by both mainstream and alternative presses. Yes, we have to document our lives; but we also have to put aside or label anecdotal history much of what passes itself off as a novel. Again, as in the case with which the *roman à clef* lends itself to gay writers, it is the temptation to draw from our personal pain and to speak of it in the intensely present "I" that allows our writers to avoid questions of form and language. The language of personal pain is, and should be, a mode of expression available to any minority that has felt the alienation of being fundamentally different in a white, male society. But it's not enough in itself to constitute good fiction. Some of the finest writing being done today is in the nonfictional mode: the essays of Gore Vidal, Mary McCarthy, Joan Didion, James Baldwin. Many of our truths are stranger—and more powerful—than any fictional frame could contain. They don't have to be imagined, maybe they are too close to us to pass through the filter, to be seen at the exact distance which John Updike insists is the absolute without which fiction fails. The disappearance of the transparent "I" in gay fiction is long overdue.

John Lehmann's narrator Jack Marlowe is such a transparency, and his fiction is totally formless. It's a sort of journal or diary which tells of his innumerable affairs with innumerable Austrian young men during his seven-year stay in Vienna. Lehmann is quoted in the introduction disclaiming autobiographical intent ("too boring") and calling his book "fictional confessions." I'm afraid much of it is still boring and the catalog of characters so vast as to be indistinguishable. Furthermore, these boys that he purchases are all so wonderful

that delight in them becomes banal to the reader. And of course the narrator goes on relentlessly about how well he understood all of them. He also insists on setting himself apart from the predatory homosexual:

... Even if necessity drove them, the boys were as pagan in their feelings as I was myself. Nor, I believe, did I ever treat them as *objects*, as they were to some other queers I knew. ... How I hope that I was right in this belief. (p. 104)

We can choose to believe him or not. That is a moral question, or the subject of a study in the economics of sexual bartering. What is critical is that the author is not capable of bringing his boys to life. He talks—in the most laconic way—about them until one fades into the next, but we are shown nothing of why they behave toward him as they do. Lehmann lacks the ability to enliven the prosaic; he's not so hot at describing the climaxes either. He describes his sexual behavior as compulsive, but doesn't seem to realize that his compulsiveness carries over into his narrative: not one delectable bum is excluded. Marlowe frets periodically over the brevity of his attachments, but it's very hard to sympathize with his need to settle down with one young man when he and his prose never rest.

The larger questions are never addressed. This, I suspect, is chiefly the result of the novel's point of view. Everything is seen through the narrator's mind,



John Lehmann

from the perspective of the purchaser. The control of the privileged is complete: Marlowe not only buys his young men's bodies, but their imaginative selves as well. This is unfair to them—the writer as larcenist—and to the reader. We have been robbed too.

I was reminded while reading *In the Purely Pagan Sense* of Renaud Camus's *Tricks*; Lehmann's book suffers in the comparison. He could have done what Camus did, given us a picture of the socioeconomic mechanics of homosexual desire at a particular period in history. Or he could have written a novel about a man who tried to find one special young man among hundreds, who would appreciate him and articulate that appreciation. He's done neither. There is something naive in the writing here which reflects a more encompassing naivete. Many of Jack Marlowe's boyfriends call him Jackie, the diminutive suggesting to me that they might have seen him as a boy, a playmate. For his part, Jackie opened up to them with an ease that was in sharp contrast to the myopia with which he viewed the progress of his many affairs. Always he was astonished when the end came; and not very far behind his disillusionment came the desire—habit?—to go on to the next.

... But it was impossible for me not to try and find a love partner, however inauspicious the situation seemed. It was too strong a compulsion in my nature; ... (p. 126)

Later in the book Marlowe refers to his appetite as a weakness. And when he leaves Nazi-occupied Vienna to return to London to live, he slakes his desire with guardsmen. He speculates as to why such relationships cannot last (E. M. Forster managed for many years with his policeman, not without problems, of course), and hopes for better times. There is never an attempt to work through, to go back to, to explain in different terms. Not a bad life, the narrator-author concludes. Preferable perhaps to many other lives, but one based solidly on male privilege and too solipsistic in its vision to mean much to the rest of us.

Cecil Provender, the wealthy queen in *The Firewalkers*, is the type of predatory homosexual whom Jack Marlowe distinguishes himself from. Cecil is the most interesting character in King's book, because there is complexity in his self-loathing. He is friend or patron to the artist manque, retired Colonel Theodore Grecos, a Quentin Crispish thing who confuses the desire for immortality with being immortal. He flirts with various artistic endeavors as cavalierly as he does with most men, though a variety of humanity can be seen in his devotion to the unlikely and ugly hulk Gotz Joachim. It's harder to see the humanity in the relationship between Cecil and Theo, as it so often is in such a closed society as that of male homosexuals. Sometimes it's association by necessity, as survival. The links based on common desire are both so strong and so tenuous. There is always the competitive wedge. Listen to the narrator, Frank Cauldwell, another friend of Theo's, describing a not uncommon problem in the gay male world:

In proportion as he cared for a person, so his fury was the more intense at some imagined slight or ingratitude; and it was not, unfortunately, difficult to appear to him to have been guilty of slights or ingratitude. He was a man capable of any sacrifices for his friends; but in return he expected a similar willingness to make sacrifices. He lives, as he often said, for "his little circle"; his "little circle" must live, in turn, for him. (p. 101)

There is a danger of suffocation in such circumscribed worlds.

Theo had to have an audience—almost anyone would do provided one paid court and did not distract. One makes sacrifices for family, not for friends. The former contract entails obligation, the latter allows for choice and constant re-evaluation. Theo is static, and is very fond of poses. He is not, however, without affection for others, but the balance is often skewed. At the end of the novel, the narrator is amazed that the surviving Gotz questions Theo's love for him. Gotz is primarily interested in women, but is hugely fond of Theo. There is something hopeless about it all, for neither man can help himself much.

There was a potential here for a novel, but its most interesting and unpredictable focus should have been Cecil. Instead he serves as a foil to the flamboyant Theo. The book comes to a tidy close with Theo's death. There is one very funny scene in which Theo's recital of his 69 variations on piano turns into a raucous display. Art gives way to fun, with Theo's full cooperation: "girls just wanna have fun." There is some self-knowledge, but it is very limited.

"Well, for someone like myself—someone so *different*—life is like that firewalking. If one has absolute faith in one's own rightness and the wrongness of the world—as those firewalkers do—then one can get across without being burned. But if one lacks that absolute faith in them, like poor Gotz that day at Langada, one suffers—one suffers so much! ... Well, thank God, I've had that faith: I've managed to get across with no more than a minor blister or two." (p. 211)

None of Theo's friends, or the author for that matter, ever questioned him on the truth of that statement.

Both of these books could have begun anywhere and they could have stopped at any point. Nothing substantial dictates the flow of the narrative. When our lives lack such pattern, we need not be surprised. But the novel form demands more of a writer, whether it's about the boys of Austria or the queens of Greece or the boys and girls of Straightville. A novelist must be more sculptor than photographer or documentor: his vision shaped, not just recorded.

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Female Sado-Masochism as Fact and Fiction

The Correct Sadist

Terence Sellers

Evergreen (Grove Press), New York, 1985
 \$6.95, 163 pp.

Dreams of Vengeance

Artemis Oakgrove

Lace Publications, Denver, 1985
 \$7.95, 197 pp.

Reviewed by Donna Turley

To quote Robert Frost, literature is a "performance in words." Under this rubric, theories about the nature of literature can be grouped into three main categories: expressive, imitative and affective. The school adhering to the expressive theory argues that the writer's vision is inward and the work of art is an embodiment of the emotion which she sees. The imitative theory sees the written work as a re-creation of reality presented so that we can see its substance more clearly. The affective theory holds that the work should stimulate chosen emotions in the reader. In political literature, those emotions should induce the perceiver to action — the prevention of some horror or the initiation of an ideological struggle. So not only does literature hold our attention by word choice and patterns, it also contains something beyond the actual story bound by the cover, something which informs us about the conditions of life.

Like literature, fiction entertains and holds our attention, but the story is its essence. While fiction may offer us occasional glimpses of life outside its pages, it serves to foster an escape from life. It is rejected by the philistine and embraced by the nihilist. Whether we read spy novels or Harlequin romances, fiction often is indicative of a particular mood or time in our lives. For example, as a latent homosexual teenager, I read all of Robert Ludlum's and Harold Robbins' books to escape the boredom and alienation of high school. For a period during my pretentious liberal arts college education, I refused to read any novel (outside of assigned books) that was not published by Penguin, thus putting my complete trust in the firm's erudite editors. When I finished college, I pursued my "self-education" by reading only nonfiction. While studying a particularly misogynist field in graduate school, I chose to read only fiction and literature by women. By reading fiction, I was able to remove myself from the sober realities of my existence and free myself of melancholy. Its importance should not be taken lightly.

The Correct Sadist is highly unusual literature. It explores the interdependence of the sadist and masochist while instructing the reader on mastering the role of the Superior. The book is divided into three parts, with the first part, "Bad Blood" devoted to the narrator's maturation into a professional dominatrix. In the form of a personal autobiography, Angel Stern describes an impoverished childhood spent denying her heritage and fantasizing about her secretive conception by aristocracy. As she grows older, she becomes "attracted to those that recounted the most horrifying physical trials, the sacrificial punishments endured for the glory of God" (p. 15). On her own after rejecting the Church for its hypocrisy and her family for their lack of ascendance, she becomes demoralized. But her discovery of the works of the Marquis de Sade renews her "conviction of grandeur." She writes,

Much of what I found embedded in his writings was a vicious and empty power, wholly temporal and polluted by commonplace sexual lust. But the efficacy of his methods, the orderliness of his realm, and the invigorating constant of the attainment of his desires I could not deny. If my end was not the same as his could I not, still, use his means?

Once the weights and measures of Authority were in my hand I would do with them as I pleased. The means would not determine the end! In the practice of certain

physical manipulation, simple and subtle, ritualized and clear; by incorporating into my vocabulary the words and phrases I deemed intrinsic to an aristocracy of mind; by assuming the conviction that whatsoever I thought, spoke or did was correct, I would prepare the ground for my future dominion, develop in myself the shell of Authority, and so become more like and thereby worthy of the Elect to whose company I aspired. (p. 17)

Thus begins her business as a professional sadist.

The bulk of the volume is a "how-to" manual. In discrete short chapters under the heading "The Leeching," the author interposes lessons on everything from bondage to coprophagy and urinology with sample scene dialogues. These exchanges are often witty. During a "filth dialogue" the Mistress states, "Your highest ambition is to be installed in the ladies' room at Grand Central Station." The masochist replies, "Will you watch me clean out the urinals with my tongue?" "Women don't use urinals, fool." "I'm sorry, Mistress. I'm just a toilet."

The last part of the book is entitled "Tourniquet." It is a surprising exposition of the narra-



Helmut Newton/FotoFolio

tor's struggle with good and evil, and her realization that the means and end have become confused. Instead of her emergence with the Elect, she discovers that she is only a "witness to the self-torment of the masochist" (p. 131) and therefore expendable. I urge the reader to pick up the book to determine the resolution of this inner turmoil.

While the *Correct Sadist* instructs in mostly heterosexual S/M, much of it is applicable to homosexual S/M scenes. However, its real value is as a study of the psychology of sadomasochism. Clearly of the imitative genre, Terence Sellers' presentation of the narrator through the autobiographical form, with her histrionic and removed writing style, is startlingly believable. The development of her attitudes and conflicts is so plausible that the reader doubts the fictitious nature of the book. Even the occasional lapses into satire fit the character that the author has built. It is perhaps this proficient definition of character which causes the work to fail as pornography. In dissecting the sadist in the sexual power dynamic, the author loses the ability to arouse the reader. Effective erotic writing requires some objectification of the people involved and details of the sexual excitement. Sellers goes too far with the object-

ification of the masochist and is disdainful of any arousal on his part. The masochist was not physically acknowledged beyond his possession of a penis and his tolerance for abuse. He has no personality. The haughty narrator never once describes satisfaction of her own lust or even admits the existence of her own sexuality. She is never physically aroused. Proponents of the affective theory of literature will be disappointed, but for students of sexuality, this ingenious book should not be missed.

For those who feel that theory and reading do not mix at this time in their lives, a strong dose of light fiction blended with descriptions of hot sex might offer temporary salvation. Fans of *The Raging Peace* will be pleased to hear that the second volume of "The Throne Trilogy" has recently been published. *Dreams of Vengeance* continues the tale of the love affair between the wealthy Ryan O'Donnell and her beautiful lover Leslie Serle. In this installment, Leslie has given up her law practice to become the full-time partner of Ryan and the efficient mistress of their newly purchased estate, McKinley. Happily married, Ryan seems to need less S/M sex and has even relaxed enough to make love without wearing her black jeans and black leather jacket. Leslie seems a little more interested in raw sex, so they manage to strike a balance for at least a little while. But, alas, Ryan is tormented by dreams of S/M sex with Sanji, her former slave; Sanji likewise has refused to give up her passion for Ryan's dominance. The inevitable happens, and Leslie decides that the only way to show her complete love to Ryan — and to take control of the situation — is to make Sanji a member of the household staff, in service to Ryan. The catalog from which these women pick their stamina and generosity must be worth millions. Of course, they can afford such prices. Why, sometimes the most difficult decision which Leslie has to make in a single day is whether to take her Mercedes sports coupe or the Rolls Royce Corniche that Ryan gave her for her thirty-fourth birthday.

While Leslie and Ryan settle down, life and lust continue around them. Relatives, friends and ex-lovers get together and break up in surprising combinations. The author, Artemis Oakgrove, persists in setting aside chapters in which she attempts to explain the present by reflection on a three-thousand year-old past. In this science fiction, Anara, the high priestess of an ancient pagan clan has been murdered. In the spirit world, she seeks revenge on Ryan who has betrayed her as a lover. The juxtaposition of the spirit world and life today is abrupt and confusing. The work fails as science fiction.

This book does, however, have many of the right ingredients for good fiction. Despite the occasionally unwieldy and ornate language, the story is interesting and the characters are fun to follow. It lacks any semblance of class-consciousness, but fiction does not have to teach. The book allows the reader to escape into the fantasy of a world free of monetary worry. The volume also presents a positive view of lesbian sex. Nobody connected with McKinley seems to have any problems with sex — perhaps troublesome relationships, but carefree sex. The author even inserted an anti-racist sex scene in an attempt to cure a problem with the earlier novel. With so few examples of lesbian sex scenes written for women, Oakgrove is in the vanguard of women who use vivid imaginations to produce arousing fiction for lesbians. Her success comes from blending just enough objectification, with a focus on the sensual and the emotional states of the lustful characters. Perhaps her skill will prod other women to take the risks and join her ranks.

Dreams of Vengeance does not stand on its own as easily as *The Raging Peace*, the first volume of "The Throne Trilogy." *Vengeance* ends brusquely, more like the end of a chapter than the conclusion of a book. Annoyance clouds any feeling of impatience for the third part of the series. Oakgrove's writing does not seem to be improving as the series progresses, but surely the trilogy's final volume will offer some resolution. And, as with any soap opera series, her followers will anxiously await publication of that climax.

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Darlinghissima: Letters to a Friend

Janet Flanner, Edited by Natalia Danesi Murray
Random House, New York
\$24.95, 507 pp.

Reviewed by Robin Lippincott

There is a tradition in twentieth century American letters of the tough intellectual woman writer who is also very much a "lady." She may cover the Nuremberg trials or report from Viet Nam, but while doing so she wears a smart Saint Laurent suit. One thinks of Mary McCarthy, Lillian Hellman and Janet Flanner.

Flanner was born in the Midwest in the last decade of the nineteenth century, and in the early 1920s left for Paris, where she joined a host of other expatriots, including Gertrude Stein, Hemingway, Djuna Barnes and Scott Fitzgerald. *New Yorker* magazine editor Harold Ross soon asked her to be the magazine's Paris correspondent, and gave her the pen name Genet, supposedly thinking it French for Janet. Flanner became an insatiable Francophile, and for the next 50 years regularly wrote her "Letter from Paris," in which she reported — with authority and elegance — on the European political, social and cultural scene.

Because Flanner deplored the use of the first-person pronoun in her work, the real woman behind the journalistic screen was almost unknown. But *Darlinghissima*, which in Flanner's words means "double darlingest," changes that. A bountiful collection of Flanner's letters to her "intimate friend," Natalia Danesi Murray, *Darlinghissima* gives us an endearing portrait of a woman, of her relationship with another woman, as well as an invaluable chronicle of her times. The letters are both public and private, and the writing, the voice above all, displays Flanner's style, intelligence, wit and character. These are letters, like Virginia Woolf's, that are also literature.

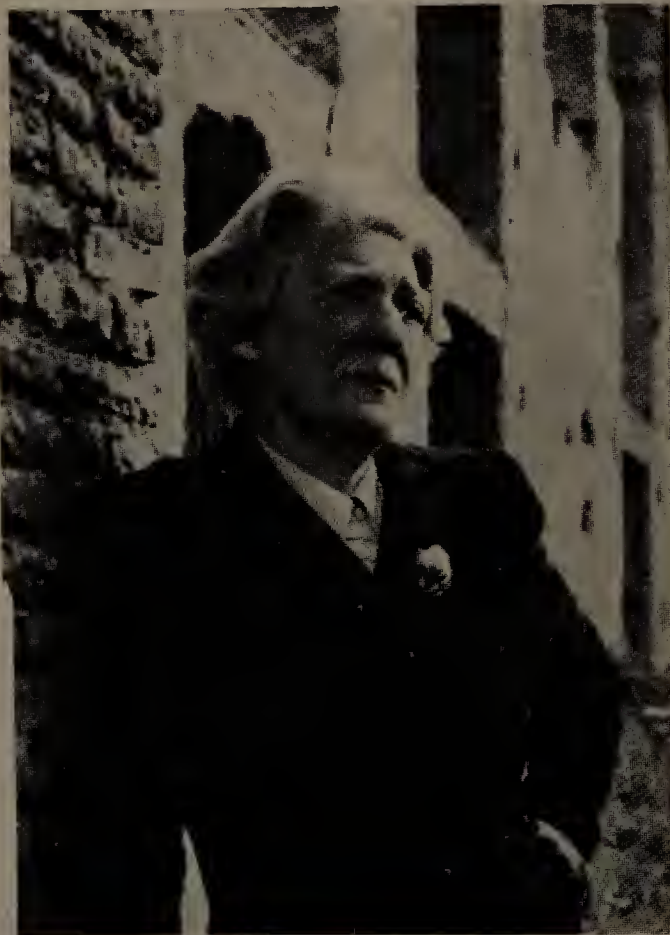
Janet Flanner and Natalia Danesi Murray met in New York in 1940, and for the next 38 years, until Flanner's death in 1978 at the age of 86, carried on a mostly long-distance — Flanner in Paris, Murray in New York or Italy — love affair. Murray calls theirs "a passionate friendship," and in the introduction, movingly outlines one of her reasons for assembling the collection.

...as I started putting my papers in order, I realized how unique our relationship was... as a demonstration of how two women surmounted obstacles, trying to lead their lives with dignity and feeling. I hope that my grandchildren, and other young men and women like them, born in a freer, more liberated society, more

knowledgeable about relationships between the sexes and without the inhibitions or taboos of an earlier era, will understand and value our experience and efforts to be, above all, decent human beings.

Flanner had been briefly married, but in one of her last letters wrote of her "emotional push toward my lesbian approach to all of life being so dominant:

How strange that I was turned in that direction, the way the branch of a young tree is turned and twisted without pressure from anything outside of its own inclination, acting like a rope or chain though none exists... except the shaping of my erotic emotions within me into the company of some woman who excited and charmed me and when her influence waned, another took her place. But it was always a woman, never a male.



Janet Flanner

Never one for dogmatism, though, Flanner wrote in criticizing a profile of Colette she found "excessively sexual," [a]fter all, she had another organ too, did Colette — her writer's brain, and it was not between her legs but in her skull...."

Flanner's old-fashioned, staunch feminism runs throughout and laces together these letters. She writes frequently of feeling excluded from a man's world, a

distance which gave her observations an acuity of perception only an outsider could have.

No wonder women don't love war, nor understand it, nor can operate in it as a rule; it takes a man to suffer what other men have invented... Only a male is competent to deal with a bazooka; he made it up. He made it up because another man invented a tank....

Though she often covered the large, historical events of her day — the Nuremberg trials, the McCarthy witch hunts and the Paris student riots in 1968 — Flanner's letters from Paris were often profiles. In an early letter, she casually sums up the sense and sensibility that informs her work: "Human conduct still interests me more than history, I think. History is hardly a form of it, nor do I mean it is inhuman only. But the individual is still of interest to contemplate. The mass in war or peace less so."

She wrote a book-length profile of Petain, as well as the first sketch of Hitler: "...he gave the most candid and truthful warning that any paranoic ever wrote or spoke." And in 1957, she wrote, "In Nixon we clearly have another illiterate in the semi-saddle; the specimen of his thinking alarmed me."

But we also get fascinating cameos of Flanner's friends: Alice B. Toklas, Nancy Cunard, Anna Magnani, Mary McCarthy, Carson McCullers, Gypsy Rose Lee and Tennessee Williams. Flanner wrote of Williams, "His imagination is a dire dramatic cesspool which *fortunately* spills out onto the stage where it still shocks me, instead of into murders or destructions in bars or motels."

Flanner's wit and wisdom pepper the collection, ranging from the sarcastic — "I cannot grasp the essential physical truths of the universe. I suppose if I can't understand a comet, I'll never be able to grasp a Republican." — to the lyrical: "I have discovered that some people, in loneliness or sadness, flower, become noble of speech, thought, and are generally improved...."

Finally, these letters are a testament to a woman and her love:

We embrace with such desperation on boats or at airports that I should stare at it with wonder and appreciation to see such obvious passion and love, were I a bystander... You are my heartbeat of these last twenty years.

We, the readers, are the fortunate bystanders and witnesses. Janet Flanner wrote that passionate love "must surely be one of the most acute methods for perception and observant human knowledge that exists." *Darlinghissima* beautifully demonstrates that truth.

Romance & Poetry: Gay Love and Desperation

Continued from Book Review page 2

view possible for the imperialists, but I couldn't stop reading until I found out how it ended (I won't tell so you, dear reader, can enjoy the suspense too).

Tomorrow Will Really Be Sunday and *In Heat* share both a sense of gay love and of gay desperation. They present touching scenes of a remarkable domesticity among the ruins, a way of getting along despite the weather and the heterosexuals. Dancing on the rim of a heterosexual world of defense contractors, social insecurity administrators, MDC cops, businessmen and hospitals, we find our sanity, our hopes in each other, dykes, faggots, commonkind. We dance precariously on a wire stretched across two extremes represented by Mitchell's faggot Roland & dyke Donna:

"When they're crazy, neither of them recognize that there are other people in the world. When Roland forgets there are other people, as he does most of the time, he shuts up, since there is hardly any point in talking to an empty universe. But Donna's the opposite. When she forgets there are other people, she says and does anything she wants any time, any place. Since no one is there, no one will notice." (p. 69)

Making love and writing well becomes both our revenge and our escape; our partners, our desperate, inadequate and inescapable links with our queerness. Times are tough, but no need to give up. As Schreiber concludes:

...the apocalypse is not one gigantic tragedy. it comes a winter at a time,

then a summer at a time, & people don't say, —oh the world is ending. they blame the snowfalls on the queers, who are suddenly everywhere, dancing on the rim of the earth, making love while the sun still shines. (p. 71)

To Grow Gently

Continued from Book Review page 3

minimum level of Jewish observance; his old friend's funeral plunges him back into a milieu much more self-conscious and devout. The two themes of his past recur throughout the novel. Straight Jewish readers might object to this apparent equation of homosexuality and Judaism, but it underscores Joel Stern's desire to pass, to assimilate, to belong to the majority.

The most serious artistic weakness of *Something in Common* is its ending: after following his characters in minute detail for 250 pages, Robin abruptly cuts off his story and has his narrator summarize succeeding events in two pages, like the ending of *Jane Eyre*. It doesn't work,

and it is especially annoying because what has gone before was so satisfyingly full. Robert Robin is fully in control of his prose: it is precise, understated, never dull. The world he writes about is almost as alien to me as that of *The Color Purple*, and while his achievement here hardly equals Alice Walker's, he does bring his world movingly to life. I have to say this is one of the best novels I've read in the past few years.

I don't doubt that Robert Robin values monogamy and family. And it is true that we have not been given enough affirmations of promiscuity by our art—nor, I'm afraid, given the current gay men's health crisis, are we likely to get them in the future. Monogamy has not been a value for me; nor has family—the biological family, I mean—still, I can appreciate the affirmation that Robin has made in this novel, for even if that affirmation is meant to denigrate the style of my own life, it fails. The narrator grows and learns in the course of the novel; at the end he still has a lot to learn, and he knows it. I can hear the truths the book utters without supposing that they must be true for everyone everywhere. It is well made: it tells at least a part of the truth; it respects and attempts to embrace the diversity of human beings. There is room for me — I claim it — in Robert Robin's artistic universe, whether he knows it or not, and I'm grateful for all that his book gives.

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GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS
REVIEW REVIEW REVIEW REVIEW

Who Will Do the Dishes?

Continued from page 6

However, I immediately saw the root of their problem upon slipping into the kitchen for a glass of water. There, in the sink, was a sight I shan't soon forget. Pots covered in that oily gray shade not found in nature until the very last stages of decay have set in. Coffee cups lined with what I imagined to be the primordial ooze of the LaBrea Tar Pits. Merry little chunks of God-knows-what floating in the slimy brackish water.

It seems to me there are only three options available to urban apartment dwellers who, like me, flinch at the sight of baked-on leftovers. The first is to never sign a lease without throwing something in the dishwasher to make sure it works. This is the simplest way to avoid finding yourself standing in some seedy bar asking yourself, "He's cute, but I wonder what he'll think about that frying pan..."

A little less practical is to devote oneself to a life of paper plates and plastic cutlery. A female couple I know were on the edge of splitsville until they discovered the wonders of Paperama. Of course, this does not make for "drop-dead elegance," but your friends should be your friends no matter what you serve your macaroni and cheese on.

The third option is along the same lines but I like it much better. A wise shopper in this city knows exactly where the thrift shops are and has been to all of them at least once. The truly sage have even gazed longingly on their housewares and have noticed that the best pieces go for less than a dollar. Stock up once a week, and when you are overwhelmed with disgust you merely pack your china in a

paper bag and hurl it down the garbage chute. Or, should a friend remark during dinner, "What a neat bowl (plate, cup, knife) this is!" you can respond cheerily with "Like it? Wash it and it's yours!" This way you can solve your thorny dilemma and appear as generosity incarnate both.

There is one last alternative, but I am hesitant to put it into print for fear it might one day be pulled on me. If you are the type who likes to cook, has a dinner service for forty given to you by a relative who sailed over on the Mayflower *and* are bereft of a dishwasher, you could always call someone up and say, "How about coming over for some of that steak au poivre you raved about last time? One condition though: you do the dishes." This works, especially if the guest's best friend is named Chef Boy-ar-Dee.

There's a stench coming from the kitchen now so I suppose I'll

have to attend to it (*my* best friend is named "Maytag" and features "hygienic rinse") but before I go I would like to lob a business proposition in your laps. Recently I walked by a storefront that looked like it would be home in downtown Beirut and I was struck by an inspiration: what if someone were to open the crockery equivalent of a laundromat? The way I see it, these "dishomats" would contain rows of gleaming Kenmores. Happy couples, their arms loaded and their eyes brimming with love and devotion (to each other, not the dishes) enter one of these stainless-steel temples to human ingenuity and, in an hour or so, have disposed of one of western civilization's most persistent plagues. Peace and harmony reign, and who knows? Should the idea spread, perhaps we will live to see peace in the Middle East and a subway system we can be proud of.

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For a discussion to recapture our history and our sense of possibility.

And a screening of "*Chords of Fame: Phil Ochs Remembered*," to commemorate the famed protest singer Phil Ochs on the tenth anniversary of his death.

Saturday, April 12, 1986

MIT Room 9-150
105 Mass. Ave., Cambridge

film : 10:30 — 12:30
discussion : 1:30 — 5:30

Admission is free. For more information, call Arlene at 734-3196 or Mark at 628-3190.

THE RIGHT TO RESIST

Governmental Repression in the '80s
A conference for movement activists

Saturday, April 12
9 am — 5 pm
Langdell Hall
Harvard Law School
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\$3-5 fee
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- PARKEY GRACE, *former leader of the Black Panthers*
- LESLIE CAGAN, *Mobilization for Survival*
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Brookline: LF cpl (both 31), 2 cats, (12 & 2) sk rmt for lg, beaut, 3Br apt. Rent \$283. Call Zoe or Andrea. 277-2673. (39)

Like living alone but can't quite afford it? Skg L28+ for 2bdrm apt. Share during summer (\$250+), yours all week in academic year (\$380+). No smkg, drugs, booze. Call Nancy, 926-3474. (38)

LF 31, seeks LF to share 2 bedroom apartment, JP near Arboretum. No smoke, semi-veg. \$240/mo + utilities. Avail April 1st. Ann 522-3366. (39)

Waltham: cozy + private, 2 basement rms. Share bath/kitchen, dw/wd. Handy to 128. Safe area (pref GF) \$325/mo incl utils. Call Sue 893-0719. (39)

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2 Bedrooms available either for a nice Dyke couple or single women in strikingly elegant 1700's estate-type home. 8 rooms, 3 baths, w/d, fireplace in every room, wood stove, garden and yard space, off street parking. \$300/mo per person. Cats and small dog ok. Absolutely no drugs of any kind. Cigarette smoke ok. Call 396-2637 between 5 and 10pm. (39)

2 L's & 8 yo girl have house to share w/2 other L. One pet ok. Beautiful, wooded area, big roomy house, wood stove, semi-pvt bath. \$350 including heat and electricity. Food, phone separate, no heavy party'ers. Access to Rt. 20, 128 & Mass Pike. Call 1-443-0417 after 7:30 pm. (38)

2 LF's seek 3rd to join our cozy Somerville home. Nr Davis Sq. B yard w/garden. Semicoop, semiveg. No pets or cigs. Rent \$200 + utils. 625-7435. (38)

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LF seeks easy-going-roommate to share large apt, own room & study, large yard, w/d. Have dogs + cat so no more pets. Off street parking, near T. \$350 per month plus utilities. Phone 522-1576, leave message. (38)

LF, 32, prof, resp, considerate, seeks roommate for duplex, w/porch & yard. Watertown, near T. \$362 + utilities. 924-5967. (38)

LF and M seek someone (pref LF) respbl, prof, mature, fun & relaxed to share beautiful pondside JP house. No smokers, no more pets. \$228 + util. Avail 4/14 or sooner. Call 522-5461. (35)

Friendly, good-humored LF sks same 2 share healthy home. 2 bdrm, large klt. conv. to Grn & Org lines. I have 2 sweet cats. Sorry, no more. \$200 + 327-3193. (35)

Brkl Vill. LF 32 + cat, seek a secure, resp, optimistic L/Bi/het 28+. Share lg, beau, 2Br apt. No more pets. \$350 htd, pkg. 738-8621, lve message. (37)

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Come join 3 LF's seeking 1 more to share beautiful JP apt. Progressive politics, spirit, humor, food, washer dryer. Near pond, Arboretum, Orange and Green lines. No smoking or pets. \$168 + Avail May 1. Call 524-6209, day and night. (37)

JP LF seeks LF 28+ to share apt w cat, back yard + porch, big kitchen, no smoke, mostly veggie, share some meals, open to communication. Sorry no other pets. \$237.50 + util. Linda 522-3868. (36)

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3 SUNNY APTS. IN 3 DECK. NR ASHMON STA. RENOVATED

1 studio, 2 one bd. carpeted new appliances incl. d/w, w/d, drlveaway. Sorry no cats or dogs. Also no util. 1st and last month plus sec. dep. of 1 mn rent \$550.00 Studio \$500.00. Roomy and beautiful quiet and clean and expect that from tenant. 566-4193 couples acceptable 1 yr lease. (40)

Jones Hill, Dorchester. Two room apt. Full k & b, incl all heat and util. Trees, off str pkg, lesbian bldg. \$395 available May 1. 436-2583. (38)

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4 bedroom house with 2 1/2 acres near beaches, walk to Bay. Fully furnished, washer/dryer. Available July 1-August 1. \$2500. Call 661-2064. Leave message. (39)

Upper/cape. 2 bedroom apt. Pondview. Other lesbian tenants. \$575 month includes. Yearly lease. Call owner (617) 477-9805. (39)

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2 TERRIFIC DYKES

Both personally and as tenants, and our housebound dyke cat, need new home. 2 bdrm/5 rms, about \$550 htd. Prefer w/d hookups, lots of wood (floors, doorframes, etc) maybe a porch and/or yard, off street pkg. We want it all (or as much as we can get) and will take good care of it. Call Catherine at 426-4469 (GCN) or either Sara or Catherine at 391-3411. (C)

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1980 MGB

Black 1980 MGB with custom hard top. Carefully maintd, body exc, no rust. Moving, forced to sell at \$6500. Call Gail at 926-9407 before 10pm. (38)

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Tropical paradise. Low cost, free hotel newsletter. Jack Edwards, Box 1987, Santo Domingo, (809) 682-2991. (39)

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3 Bdrm w/pl, w + d, dk, panoramic ocn view, nr bchs, avail June, July, Sept, mo or wk, lv mes 617-522-4457. No pets. (42)

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For sale: Waitsfield, Vermont. 1+ acre of cleared land. Magnificent views of at least 4 mtns. Close to 4 ski areas. Call owner (617) 477-9805. (40)

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE Alexander Berkman, Prison Memoirs of an Anarchist.



Libra Lesbian, activist, jailhouse lawyer currently under 'house arrest' for anti-administration politics and general attitude, seeks correspondence and input from others in struggle. Preparing class action for confiscation of personal property. Write Cookie DEAN, Box 99, Framingham MA 01701.

Honey brown lesbian from Dominican Republic, free spirited, seeking mental stimulation from other lesbians. Elizabeth JAIME, Box 535, Jessup MD 20794

Female, 26, straight (unsure), in search of a penpal with a good sense of humor. Also I would like to receive your interesting paper. Thank you, Laura HAWKINS, Box 99, Framingham MA 01701

WOMEN — FREE!!

BROOMSTICK, a journal by, for and about women over 40, is free to women prisoners. Write: Broomstick, 3543 18th St, San Francisco CA 94110 Feminist Writers Guild Prison Project We are putting together a packet with info lists for women in prison and for women on the outside who want to start working on the project in their area of the country. Also selling posters for ROSI (Remember Our Sisters Inside) — a woman in prison in surreal black & white — \$5. Send for free packet or for \$5 poster to: FWG Prison Project, PO Box 14095, Chicago IL 60614.

TRAVEL AGENCIES

FOREX TRAVEL

Phone 482-2900
76 Arlington St.
at Boston Park Plaza

ORGANIZATIONS

D.O.B.

Support orgnzn for lesbians, 1151 Mass Ave, Cambridge, Old Bap Chr. Raps every Tues, Thur 8pm. Special raps for 35+; parents; yngr women; baby bms; singles; coming out; issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (?)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT Suite 140, 580 Castro St., SF, CA 94114. (v14.15)

LESBIANS

Are you Lesbian, Bisexual or unsure? Looking for a group to go? Come join us at BAGLY.

Call Tony, 497-8282

(13/32)

"JOHNNY DIED TODAY..."

14 year old Joey will blow out his brains, Eddie will overdose and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 stamps 64 page newsletter. \$20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (?)

GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar. Call (617) 782-8894 or write PO Box 11, Camb MA 02238. (v14.35)

MAN/BOY LOVE

A support group for intergenerational relationships. For more information send \$1 to: NAMBLA—GCNAD at 537 Jones St. No. 8418, S.F., CA 94102 or PO Box 174, New York, NY 10018. (v.14.23)

WRITERS

Help GCN cover the culture beat all over the nation. Plays, movies, concerts, performances, we want the latest word on the newest creations from coast to coast. If you'd like to join GCN's team of volunteer reviewers, send a letter and writing sample to: GCN Features, 167 Tremont St., 5th Floor, Boston MA 02111. (C)

TTY/TTD

Do you have or do you know of a new or used TTY/TTD device (telecommunication device for the hearing impaired) which would like a new home at GCN? Would you be willing to write a grant and/or work to fundraise for such a device to become part of GCN's office so that we may 'connect' with more of our readership? Call Catherine, 426-4469. (C)

Prisoners Seeking Friends

OUTLOOK ON JUSTICE, a prisoner support newsletter, produced by the American Friends Service Committee (Quakers), is available to prisoners FREE of charge. (\$5 to outsiders) Write to: AFSC Outlook on Justice, 2161 Mass Ave, Cambridge, MA 02140.



Artists & Poets!

Some time this summer we'll do our 4th annual gay/lesbian prisoner poetry & drawings centerspread. Get out your pens (black for drawings, if possible; blue is ok) and pencils, and get to play!! We'll probably get more than we can print, so don't be mad if we can't fit all of them (please) (smile). THANX!!!



New PENPAL Group!

We are a support group for gay men and lesbians and would like to hear from prisoners. Write: GLCSE, PO Box 38777, Hollywood, CA 90038.

Keep GCN posted on how these programs are working out (IF they are) and on other new penpal programs you hear about. Thanks.



My hobbies are cooking, collecting antiques and making greeting cards. I would like to hear from someone on the outside for being penpals. I'll be eligible to see the parole board in June. Wish me luck. Charise STRAWN, 41115, Box 2, Lansing KS 66043.

I am in isolation and am lonely and would like to correspond with TVs, TSs and queens. Will answer all however! David ANDERSON, C-99640, AdSeg 102, Box 8101, San Luis Obispo, CA 93409.

Lonely and down! Need somebody to lift my spirits. Yes, you can do it! Don't make me wait, and I won't make you wait! Please write: Frank WADE, B-064304, Box 158 (B-6-941), Lowell FL 32663.



ROSIE'S PLACE A JOB OPENING

Rosie's Place, a shelter for homeless women in Boston's South End, seeks Coordinator of Lunch Program and Volunteer/Donor Information to help plan and ensure smooth running of lunch program, as well as to organize information pertaining to volunteers and donors. Starting salary \$15,000, health insurance, and other benefits. For job description call 536-4652. Application deadline April 8, 1986. Women of color are very strongly encouraged to apply.

Send letter & application to:
Search Committee
Rosie's Place
1662 Washington Street
Boston, MA 02118

GCN SPECIALS

Darlings, do you know computers? Better yet, do you know dBase III like it was your main squeeze? If you do, then GCN's Computer Committee needs to know you! Solve our problems and you'll get glory! Come to our meetings and you'll be charmed! How can you resist? Pick up that phone now, and call Marcos at 426-4469. (C)

HELP!!! BOOKS!!!

Please consider sending or dropping by GCN(167 Tremont St., Boston, MA 02111; on the Common) your already read gay books (fiction or nonfiction). Prisoners really do get alot out of them and we'll be glad to send them in. Thanks. (We don't refuse donations for postage; but we'll be glad to get just books!). (C)

CRUISE THE CAMPUSES?

Volunteer needed to bring GCN to area colleges. If you would like to "bring us along" to one or more college, call Catherine at 426-4469. (C)

HELP! PRISONERS!!

We're putting together (trying) 3 more "packets" and would like your comments and help. They are on:

- (1) male rape
 - (2) coming out in prison
 - (3) "organizing" inside (prisoners being more together with each other!)
- Send your ideas to Mike, c/o GCN. Thanx!



FREE Federal legal material!

The following books can be obtained from the: Committee on the Judiciary, US House of Representatives, Washington DC 20515: Ask for: (1) rules of civil procedure for the US District Courts (with forms); (2) Federal rules of evidence; (3) Federal Rules of Appellate Procedure (with forms); (4) Rules of Criminal Procedure for the US District Courts. We hear these are free and we're writing for some ourselves. Let us know if it's true for prisoners too. Thanks.



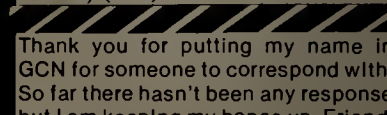
PRISONER VISITATION & SUPPORT

(Sponsored by War Resisters League, AFSC, Jewish Peace Fellowship, Unit-Univ Service Comm. etc.)

PRISONERS!: PVS visits any federal or military prisoner wanting a visit! PVS offers friendship, regular visits, study materials, helps with family communications and legal referrals and writes letters of recommendation to parole boards.

OUTSIDE SUPPORT!:

PVS is expanding its visitor network and seeking additional volunteer visitors. Please contact PVS, 1501 Cherry St, Phila, PA 19102; (215)241-7117.



Thank you for putting my name in GCN for someone to correspond with. So far there hasn't been any response but I am keeping my hopes up. Friendship (even by mail) would be a great treasure. Thanks. Grover BECKLEY, Rt 1 Box 36, Jackson NC 27845.

I need someone to keep me company while I do this time alone in here. Take a chance. You may be surprised. This ex-sailor may even be your soul mate. Please write: James William MEADE (Bill), 085286, PO Box 1500 (No.165), Cross City FL 32628.

I really appreciate the paper you send me. I really enjoy reading them. Will you put my ad in the paper so I can write someone. Thank you very much, Robert Lee ANDERSON, EF-166918, 4600 Fulton Mill Rd, Macon GA 31213.



CALENDAR

**April 5
to
April 17**

5 saturday

Cambridge — New Words Bookstore 12th birthday sale!! Twenty percent off everything in store. 10AM-6PM Sat., 12-6PM Sun. 186 Hampshire St., Cambridge.

Great Barrington — Catherine D'Amato with Laura Anderson in benefit concert for "Spectrum '86: A Day of Feminist Expression." Mixed Company Theater, Rossiter St. 8PM. \$6.

Boston — Artists' Ball to benefit Artists' Emergency Loan Fund. Boston Center for the Arts, 539 Tremont St. 8PM-1AM. \$12 in advance, \$15 at door. Info: 227-2443.

Boston — BAGLY Dance & Party for youth 23 and under. St. John the Evangelist Church, 35 Bowdoin St. 8PM-Midnight. Info: 497-8282.

Amherst — Lesbian & Gay Awareness Week at UMass/Amherst. Speakers/entertainment includes: Robin Tyler, Kevin Cathcart, Rosemary Curb, Gwendolyn Rogers, Kathleen Barry, David Scondras, Becky Birtha and the Gay Men's Chorus. Info: (413) 545-4824

Cambridge — April Fools Dance Party. First Parish in Cambridge, Zero Church St. 9PM. \$5. Benefit for Mobilization for Survival. Info: 354-0008.

Boston — *Barriers*, a movement/theater piece presented by TheaterWorks. Mobius, 354 Congress St. \$4-\$6. Plays through April 12. Info: 542-7416.

6 sunday

Dorchester — Dorchester GALA monthly potluck. 7:30PM. Info: 288-9155 or 288-4367.

Allston — Works-in-Progress by Gary Duehr with Theatre S., Sally Greenhouse, and Monica Raymond. Double Edge Theatre, 5 St. Luke's Rd. 4:30PM. Donation requested. Info: 254-4228.

Cambridge — Semanya McCord's Tribute to Billie Holiday: "I Know About the Life." Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$7.50, \$5 students & seniors. Info: 492-4748.

Dorchester — Sweet Honey in the Rock in concert. Strand Theater, 543 Columbia Rd. 3PM. \$12 in advance, \$13 at door. Info: 547-1378.

7 monday

Cambridge — Boston Bisexual Women's Network introductory meeting. Women's Center, 46 Pleasant St. 7:30PM. Info: 782-2901.

Boston — Bay State Gay/Lesbian Democratic Club candidates' forum with candidates for Lt. Governor and Attorney General. Hotel/Restaurant Workers Union, 58 Berkeley St. 7-9:30PM. All welcome. Info: 262-0327.

8 tuesday

Boston — "In the Black Tradition," presented by the Alvin Ailey American Dance Theatre. 31 St. James Ave. 8PM. Also 4/10, 4/12 and 4/13. Info: 482-2595.

Cambridge — Coming Out rap for women. Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. 8PM. \$1. All women welcome. Info: 661-3633.

Salem — Buddies, presented by NSGLA. Meier Hall Screening Room, Salem State College. 7PM. Free. Info: 745-3848.

Boston — Suffolk Univ. Gay Men & Lesbian Alliance weekly meeting. 4PM. Info: 723-4700 x226.

9 wednesday

Cambridge — Writing Skills for Social Activism, an 8-week course. Women's School, 46 Pleasant St. 7:30-9:30PM. Info: 354-8807.

Medford — "Why the Homosexual is Still Revolting," a lecture by Lawrence Goldyn, sponsored by Tufts Assoc. of Gays & Lesbians. Tufts Univ., Terrace Room, Page Hall. 8PM. Free.

Boston — Lesbian & Gay Neighbors of Mission Hill first potluck dinner. 7PM. Info: George, 734-0349 or Denise, 232-2108.

10 thursday

Boston — GCN's production night: all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Boston — Lesbian/Gay Pride Planning Committee. New members welcome. 7:30PM. 74 Joy St., Beacon Hill. Info: 391-3411.

11 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — "Coming Out to Parents," discussion for women 22 and younger. Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Medford — Tufts Gay/Lesbian Dance. Info: 628-2818.

12 saturday

Cambridge — "Is This a Revolution?," workshop focusing on women's struggles in South Africa. Women's Center, 46 Pleasant St. Noon-3PM. Info: 354-8807.

Cambridge — "Promoting Your Political Message, Feminist Group, or Product: A Problem-Solving Approach." Women's Center, 46 Pleasant St. 1-3:30PM. Info: 354-8807.



Alvin Ailey American Dance Theater, April 8

Cambridge — Lesbian Singles meet for open topic discussion. Daughters of Bilitis, 1151 Mass Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Cambridge — "The Vision of the Sixties," an all-day conference presented by Black Rose. MIT Room 9-150, Mass. Ave. 10:30AM: film. 1:30PM: Panel with Kate Millet, Charley Shively and others. Free.

Boston — Deadline for applications: Reforestation Brigades to Nicaragua. Info: 492-8699.

Boston — "Something About the Women," interview with Patty Larkin & Tracy Chapman. WMFO FM 91.5. 11AM.



Women's Music, April 12

Waltham — Brandeis Gay/Lesbian Dance. Info: 891-0871.

Cambridge — "Stories of Adolescence" storytelling by Jennifer Justice and others. First Church Congregational, 11 Garden St., Harvard Sq. 8PM. \$5, \$2 students & seniors. Wheelchair accessible. Info: 391-3744.

Cambridge — The Right to Resist: Government Repression in the '80s. An all-day conference for activists. Harvard Law School (Langdell Hall). Info: 227-7335.

Cambridge — Fresh Folk & Eclectic Electric Music: five local women in concert. Paine Hall, Harvard Univ. 8PM. \$4. Wheelchair accessible. Childcare info: 497-1157.

Boston — Girls Night Out EP Release Party. The Channel, 25 Necco St. 8:30PM. \$4.50 advance, \$5.50 at door. Info: 426-3888.

13 sunday

Boston — "Equality and Justice" a liturgy in celebration of women sponsored by Dignity/Boston. Arlington St. Church basement. 5:30PM. Homilist: Theresa Kane.

Cambridge — Women and Reproductive Technologies two-day conference. MIT. Free and open to the public. Wheelchair accessible. Info: 253-8844.

Boston — Benefit for the Boston Lesbian and Gay Political Alliance. The Metro, 13/15 Landsdowne St. 9PM-2AM. Info: 262-2424.

Portland, ME — Freedom Trail Band Pops Concert to benefit Maine Health Foundation. First Parish Unitarian Church, 425 Congress St. 3-5PM. \$5.

Brookline — Brookline, Brighton, Allston Neighborhood Gays/Lesbians spring brunch. 12:30PM. Info: Robert, 739-4807 or Barry, 277-1376.

Boston — "The Wrath of Grapes," sermon by Cesar Chavez. Community Church of Boston, Morse Aud., 602 Comm. Ave. 11AM. Childcare & humanistic, progressive children's program.

Cambridge — Stephania Byrd: "The Last Boston Reading" with Hattie Gossett. New Words, 186 Hampshire St., Inman Sq. 3-5PM. \$5. Info: 265-4622.

14 monday

Somerville — "Woman," an evening of Japanese avant-garde dance, poetry & music. Somerville Theatre, 55 Davis Square. 8PM. Info: 625-1084.

15 tuesday

Boston — "Frida Kahlo" a film about the Mexican surrealist painter's life. Mass College of Art, Longwood Building, Space 46, 364 Brookline Ave. 12:30 & 8PM. \$1. Info: 739-0794.

16 wednesday

Boston — Spaghetti supper & entertainment to benefit the Prisoners' Family Group of Massachusetts. Church of the Covenant, 67 Newbury St. 7PM. \$3-5.

17 thursday

Dorchester — GALA monthly meeting. 7PM. Info: 288-9155 or 288-4367.

note this!

Execution of Justice, a play written and directed by Emily Mann. At the Virginia Theater, New York City. (Closed.)

Expectations ran high for Emily Mann's documentary drama about the Dan White trial. Not only was there the prospect of a genuine political drama on Broadway (and one of special interest to gay men and lesbians), but enthusiastic reports had come back from regional theaters over the past two years. So I'm sorry to report that the play — at least in its current mounting — is a disappointment.

Perhaps it's an unfair comparison, but I found Epstein and Schmiechen's *The Times of Harvey Milk* (from which this production borrows film footage) not only more moving but also more enlightening politically. This is not to call into question Mann's progressive political credentials, nor indeed the intelligence, thoughtfulness and ingenuity with which she has edited and collaged her source materials. But in her concern to be "fair" to all parties, Mann has glossed over the deeper political and economic forces behind White, and in the process comes dangerously close to sentimentalizing him and his wife.

And the current production plays into the script's weaknesses. One miscalculation is the over-elaborate physical concept, with its extensive use of film and live video. The latter, presumably meant to create an illusion of documentary immediacy, had for me the opposite effect: I started noticing the staginess of the acting, and how much better the lighting was on screen than on stage. The use of the *Harvey Milk* clips raises other questions, both ethical and esthetic, when the faces and voices of the real Moscone and Milk are mixed with those of the "fake" White. Why is Mann fighting a losing battle with the real historical images? I kept wishing she had given herself a freer hand as a playwright, and explored the theatrical possibilities of the material more fully.

Though there are many good performers in the cast, too many of them push for an over-insistent emotionalism, or else fill out their roles with little actors' tricks. John Spencer, however, is a good (if too old) Dan White, and Suzy Hunt's City Hall secretary is dead on target. Most of the others, however — including such fine performers as Earle Hyman, Isabell Monk and Freda Foh Shen — are hampered by the limitations of their roles or by the direction. I also have serious reservations about Mann's use of Sister Boom Boom to embody heavy anger and antagonistic sexuality — an outsider's total misreading of the meaning and spirit of that special, healing San Francisco fairy power.

There is certainly still plenty to explore in the assassinations of Harvey Milk and George Moscone, and in the deep wounds they left both in San Francisco and the rest of the country. For those who have not seen *The Times of Harvey Milk*, I can imagine that even its present production, *Execution of Justice* will prove an important piece of education. But for others, I'm afraid it's a disappointing evening.

— Nicholas Deutsch

Gay Games II

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Calendar compiled by Miranda Kolbe

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